BX
8695
.S6M6

# PROPHECIES OF JOSEPH SMITH AND THEIR FULFILLMENT

Class BX8695
Book .S6M6
Copyright No.

COPYRIGHT DEPOSIT.

# Prophecies of Joseph Smith *and* their Fulfillment

*By*
NEPHI LOWELL MORRIS

SALT LAKE CITY
DESERET BOOK COMPANY
1920

BX8675
.S6M6

Copyright, 1920,
By Nephi Lowell Morris.
All rights reserved.
Published 1920.

NOV 29 1920
©Cl.A604377

# Preface

*Time—Truth—Triumph*

Joseph Smith accepted the title and assumed the office of Prophet. He asserted his spiritual leadership, and with avowed authority spoke in the name of the Deity. In addition to the principles of revealed religion which he promulgated, he made numerous prophecies. The publication of both places him at the mercy of Time. It is the purpose of this publication to ascertain and disclose the verdict which Time has thus far rendered.

Time is the supreme test of a prophecy. He who undertakes to foretell events must know that Time in its merciless pursuit will find him out. Of all the pretenses of the false prophet, prophesying is the most hazardous. Religious impostors often display qualities of leadership in controlling the affairs of their followers. The more modest their pretenses, however, the more likely are they to escape detection and exposure. But when spiritual leaders assume to exercise the exalted function of prophecy, and have the courage to publish their prophecies, they place their reputations before the bar of the world, and as the weight of Time presses out the vintage of the centuries they must sink to a deserving oblivion or be exalted to a place in the skies. Time is a foe of Fraud, but the never-failing friend of Truth.

Now that the claims of Joseph Smith as prophet have been set up before the world for a century, it is proper that the verdict of Time should be ascertained. To disclose these findings, this small volume is given out. Only a few of the well-known prophecies are here considered.

Early prints and old and forgotten manuscripts have been examined with the intent to establish, without bias, the truth with respect to the claims of the Prophet. Such first-hand evidence as has been discovered is laid before the reader. Originals, wherever possible, are submitted. This testimony is highly important for the reason that Joseph Smith, as prophet, must stand or fall with the outcome.

Thomas Hartwell Horne says:

> "Prophecy is a miracle of knowledge, a declaration, or representation of something future, beyond the power of human sagacity to discern or to calculate, *and it is the highest evidence that can be given of supernatural communion with the Deity, and the truth of a revelation from God.*
>
> . . . "The man who reads a prophecy and perceives the corresponding event is himself a witness of the miracle."

Therefore all who read these prophecies and see the corresponding events become witnesses to the miracle.

We here acknowledge the very kind and helpful offices of Elders Joseph Fielding Smith and Orson F. Whitney, a committee appointed by the First Presidency, who have read the manuscript and have made suggestions leading to its improvement. We also wish to express our appreciation to the publishers who have given every aid in the matter of getting out the book. Without their encouragement it is probable that a sermon would never have grown into the printed volume.

# Contents

The Great Prophecy on War ..... 1
A Mighty People in the Rocky Mountains ..... 52
America—the Cradle of Humanity ..... 106
The Prophecy Regarding Stephen A. Douglas ..... 111
Book of Mormon—A Prophecy ..... 125
Orson Hyde ..... 141
The Date of Birth and Crucifixion of the Lord ..... 153
Two Expulsions from Jackson County, Missouri ..... 180
Conclusion ..... 191
Appendix—Prayer of Orson Hyde on the Mount of Olives ..... 193

## Illustrations and Reproductions

Volume One "A," Original Manuscript History of the Church ..... viii
"The Pearl of Great Price"—Edition of 1851 ..... 8
The Revelation on War, as it Appeared in "The Pearl of Great Price," published in 1851 ..... 9
The Revelation on War, as it appeared in "The Seer," published in 1854 ..... 11
Facsimile of the Ordinance of Secession, from the Charleston "Mercury" ..... 25
Facsimile of the Confederate Constitution ..... 31
Secession Banner displayed in the South Carolina Convention ..... 33
The Prophecy on War, photographed from Volume One "A," Manuscript History of the Church ..... 41
Prophecy concerning the Saints becoming "a mighty people in the midst of the Rocky Mountains," from the "Deseret News," 1855 ..... 57

Opening page of Anson Call's Journal, commenced in 1839 ..... 72
Anson Call's diary of the prophecy foretelling Latter-day Saints becoming a mighty people in the Rocky Mountains ..... 73
Tribute to the State of Utah with respect to its Educational Laws, by Dr. E. A. Winship ..... 89
Latter-day Saints' Temple, Salt Lake City ..... 98
Latter-day Saints' Temple at Laie, Oahu, Hawaii ..... 99
Prophecy concerning Saints being out of the power of their "old enemies," from the "Deseret News," 1857 ..... 104
Prophecy concerning Stephen A. Douglas, from "Deseret News," 1856 ..... 113, 115
Editorial comment of the "Deseret News" on the famous speech of Douglas, on the "Mormon" question ..... 118, 119
Prophecy concerning Stephen A. Douglas, from "Millennial Star," 1859 ..... 122
Letter of Orson Hyde, addressed to Stephen A. Douglas ..... 123
Photograph of "Millennial Star," containing Orson Hyde's prophecy concerning the re-garthering of the Jews ..... 146
General Allenby at the Head of British Troops Entering Jerusalem, December 11, 1917 ..... 148

TO THE MEMORY OF

## JOSEPH SMITH

WITH REVERENTIAL LOVE

"Turned from the reed that, breaking, disappoints
The fool that takes it for the oak; and turning
On the arm, by which suspended worlds hang
Innumerous; and eye upturned to where
The sun ne'er sets, where flows the font of life,
Beneath the throne of God, unshaken he stood
By all that earth could do.'

*Volume One "A", Original Manuscript History of the Church, written under the direction of Joseph Smith, by his secretaries, during his life and ministry. Dimensions, 14 by 9½ by 2¾ inches. Bound in sheep skin.*

# Prophecies of Joseph Smith and their Fulfillment

## The Great Prophecy on War

*"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*—Matt. 24:7, 14.

---

*1. Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.*

*2. The days will come that war will be poured out upon all nations, beginning at that place;*

*3. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.*

. . . . . .

*6. And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and*

*plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God.*"—Joseph Smith.

The importance of this revelation and prophecy is of the greatest magnitude. It was given to Joseph Smith nearly a century ago. Because of the remoteness of the period, few, perhaps, will associate it with the affairs of the time. A slight review of that period will give this prophecy its proper historical relationship. It is not a disconnected occurrence. It is rationally rooted in circumstance. The circumstances are these: Animosity and bitterness arose between the people of the North and the people of the South. Industrial rivalries and conflicting opinions relative to slavery began to breed ill-will and the seeds of disunion were sown broadcast. Federal legislation on matters affecting Southern industries intensified this conflict until a distinct line of cleavage began to develop between the North and the South. Great excitement was created over the "Nullification Act" of South Carolina. The tongue of sectional strife became articulate in the furious quarrel which followed this act.

> "Congress passed an act in the Spring of 1832, imposing additional duties on imported goods, and South Carolina was especially indignant. A convention, held on the 19th of November, and presided over by her governor, declared that the tariff acts were unconstitutional and therefore of no effect. The people asserted that the duties should not be paid and that any attempt of the government to collect them would be forcibly resisted, followed by the withdrawal of South Carolina from the Union. . . .

> The following legislature commended this action. . . . The President (Jackson) swore with customary emphasis that the Union should be preserved, and that he would hang 'as high as Haman' any and every one who dared to raise his hand against it. He threatened the arrest of Vice-President Calhoun, who resigned his office and went home to South Carolina, from which he was returned as a United States Senator. The President issued a proclamation on the 10th day of December, denying the right of a state to nullify, or declare inoperative, any act of Congress, and warned those concerned. . . . He begged the people to sustain him, etc. . . . His appeal was thrown away on 'Carolina, child of the Sun.' Her governor was authorized to accept services of volunteers; new arms were bought; fortifications were repaired; and the young men were drilled. . . . The Star-Spangled Banner was displayed Union down, and a flag was made ready to take its place as soon as secession should be proclaimed."—"Ellis's History," Vol. 3, p. 744.

In this very year, a distinguished visitor from France prophesied the "inevitable separation" of the North and South." Something resembling this prediction is said to have been made by the celebrated English novelist, Charles Dickens, who visited this country about ten years later. Muzzey says of the feeling that characterized the two sections at this period: "It was apparently the honest conviction of the Northerners that every man south of Mason and Dixon's line was a Preston Brooks,[1] and of

[1]Preston Brooks, Senator from South Carolina, became so enraged over a speech delivered on the floor of the Senate by Senator Sumner, which was characterized by scathing invective and furious denunciation of the "slave-holding aristocrats," that he,

Southerners that every man north of the line was a John Brown.[2] Mr. Russell, the correspondent of the *London Times,* found that on one side of the Ohio River he was among "abolitionists, cut throats, Lincolnites, mercenaries, invaders, assassins," and on the other side among "rebels, robbers, conspirators, wretches bent on destroying the most perfect government on the face of the earth." He testified that there was less vehemence and bitterness among the Northerners, but no less determination."

Allusion to this disquieting situation is made in the chapter of Church history which contains the above revelation and prophecy, thus:

> "The United States, with all her pomp and greatness, was threatened with immediate dissolution. The people of South Carolina, in convention assembled (in November), passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the first day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders. President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessings of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis."

---

two days later, when Sumner was bending over his desk at work, beat him almost to death with a heavy gutta-percha cane. Sumner's brilliant powers were permanently impaired by this assault, which finally resulted in his death. A motion to expel Brooks failed for lack of the necessary two-thirds vote. He was later re-elected to the Senate by an almost unanimous vote from his district in South Carolina.

[2]John Brown of Lawrence, Kansas, and Harper's Ferry fame.

In a debate between Webster and Hayne on the tariff question, Mr. Webster said:

> "While the Union lasts we have high, exciting, gratifying prospects spread out before us for us and our children. Beyond that I seek not to penetrate the veil. God grant that, in my day, at least, that curtain may not rise. God grant that on my vision never may be opened what lies behind! When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union, on states dissevered, discordant, beligerent; on a land rent with civic feuds; or drenched, it may be, in fraternal blood."

Joseph Smith says that while he was earnestly praying on December 25, 1832, relative to these threatening occurrences, a voice declared to him "that the commencement of the difficulties which will cause much bloodshed . . . will be in South Carolina." (See Doctrine and Covenants, p. 461.)

A state of rebellion actually existed in South Carolina at the very time the prophecy was made. War, however, did not break out until more than twenty-eight years later.

Great importance naturally attaches to the date of the publication of this remarkable prophecy. It is true that it was not published in the earlier editions of the Doctrine and Covenants. That may also be said of other revelations now printed in that book. It is absolutely necessary to prove the publication of this prophecy a reasonable time prior to the outbreak of the Civil war to establish satisfactorily the genuineness and force of the proph-

ecy. Fortunately we have incontrovertible evidence to submit on those two points.

On August 26, 1876, in the "New Tabernacle," Orson Pratt, in speaking on the prophecies of Joseph Smith and their fulfillment, said:

> "I might well mention another prophecy, which was printed in several languages, and published among the various nations in whose language it was printed, which was twenty-eight years reaching fulfilment. The Lord revealed to the Prophet Joseph Smith that there would be a great rebellion between the Northern and Southern States, commencing in the State of South Carolina, and that it would terminate in the death and misery of many souls. This, as you all know, has been literally fulfilled. When I was a boy, I traveled extensively in the United States and the Canadas, preaching this restored gospel. I had a manuscript copy of this revelation, which I carried in my pocket, and I was in the habit of reading it to the people among whom I traveled and preached. As a general thing the people regarded it as the height of nonsense, saying the Union was too strong to be broken; and I, they said, was led away, the victim of an imposter. . . . Year after year passed away while every little while some of the acquaintances I had formerly made would say: 'Well, what is going to become of that prediction? It's never going to be fulfilled.' Said I, 'The Lord has his time set.' By and by it came along, and the first battle was fought at Charleston, South Carolina."

The first printed publication of this important revelation and prophecy occurred in the year 1851, just ten years before the Civil War began. If, for the sake of

argument, the date of its origin was forced down to that year, it stands as an unquestioned inspiration or revelation, for it is absolutely beyond the power of human intelligence to foretell with such extraordinary exactness events ten years distant. Dickens, DeTocqueville, and Alexander H. Stephens may have predicted an "inevitable separation," "bloodshed" and "war," but Joseph Smith in this prophecy declared where it should begin, described the magnitude of the wars and defined the precise nature of the conflict, viz., the rebellion of the South against the North, with other features of the most specific character. To appreciate the magnitude of this "miracle of knowledge" let any living person undertake to describe or foretell events thirty, or even ten years distant. It is *humanly impossible.* Much more so is it to foretell occurrences of a most extraordinary character. This is exactly what Joseph Smith did, under the inspiration of the Almighty God. The publication in which this prophecy first appeared was the Pearl of Great Price, a small volume containing other authoritative writings of Joseph Smith, and was published by Franklin D. Richards in Liverpool, England, at 15 Wilton St.; the preface is dated July 11th, 1851. (See photographic reproduction of the title page of this book, also a reproduction of the Revelation itself, taken from page 35 of same.)

In volume 13, *Millennial Star,* under date of July 15, 1851, an advertisement of this book appears as follows:

> "Pearl of Great Price, is the title of a new book which will soon be ready for sale, containing 64 pages on beautiful paper of superior quality, and on new type of a larger size than any heretofore issued from this office. It contains . . . .
>
> "A Revelation given December, 1832, which has never before appeared in print."

THE

# PEARL OF GREAT PRICE:

BEING A

## CHOICE SELECTION

FROM THE

REVELATIONS, TRANSLATIONS, AND NARRATIONS

OF

## JOSEPH SMITH,

FIRST PROPHET, SEER, AND REVELATOR TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

---

LIVERPOOL:
PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
1851.

*The Revelation on War appeared first in print in this publication.*

A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things.

Q.—What is to be understood by the two witnesses, in the eleventh chapter of Revelations?

A.—They are two Prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and build the city of Jerusalem, in the land of their fathers.

---

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH.

*Given December 25th,* 1832.

"VERILY thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshall themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

D 2

*A photograph of the Revelation on War taken from the Pearl of Great Price, published in Liverpool, 1851.*

The Pearl of Great Price was thereafter distributed throughout the entire civilized world. The *Millennial Star* also had a world-wide circulation and in this way the Revelation on War was committed to the "immortal custody of the press."

References to it thereafter appear in all the literature of the Church. It became the property of the public from the day it left the precss at Liverpool. To publish an edition at a subsequent time with a false imprint would be folly in the extreme.

In the year 1857, Orson Pratt published the first edition of the "Compendium" of the Faith and Doctrines of the Church. It was printed in Liverpool, and was written by Franklin D. Richards. Under every heading, chapter by chapter, references are systematically made to the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Thus, the book containing this Prophecy is at once recognized as a standard work of the Church and has continued to be so recognized from 1851 to this day.

In the year 1854, this Prophecy was reprinted in *The Seer*,[3] with reference to the Pearl of Great Price as its source. (See reproduction of this article.) The Revelation agrees perfectly with the original publication. This gives us four publications of world-wide circulation, as irrefutable testimony to the existence of this great Prophecy all the way from three to ten years prior to the outbreak of the War of the Rebellion, as Joseph Smith called it.

The late President George Q. Cannon, in speaking of this matter said:

---

[3]*The Seer* was a monthly periodical that was edited by Orson Pratt, in Washington, D. C., and published by Samuel W. Richards, then presiding over the British Mission. It first appeared in January, 1853, and continued for a few years.

# THE SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

Vol. II, No. 4. APRIL, 1854. Price 2d.


## WAR.

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH,

GIVEN DECEMBER 25TH, 1832.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations: and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation. And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." (Pearl of Great Price, page 35.)

The above revelation was given twenty-one years ago last Christmas. We learn by this, some particulars in regard to the nature of that universal war which is soon to deluge all the nations and kingdoms of the earth. The first indication of this fearful calamity was to begin in the rebellion of South Carolina. The revelation does not inform us that the first symptom of this rebellion would exhibit any thing very alarming in its appearance, but says, that it "*will eventually terminate in the death and misery of many souls.*" "*Eventually,*" (not directly or immediately,) should the rebellion of

*The above periodical re-published the Revelation on War with reference to its source.*

"I recollect very well that in the fall of 1860, while going to England, we were invited at Omaha to preach the gospel to the people of that city. A good many of the leading citizens procured the Court House for us, and Brother Pratt preached. By request I read the Revelation given through Joseph Smith on the 25th of December, 1832, respecting the secession of the Southern States. It created a great sensation, the election of Abraham Lincoln having just been consummated, and it being well known that there was a great deal of feeling in the South in relation to it. A great many people came forward and examined the book from which the Revelation was read to see the date, to satisfy themselves that it was not a thing of recent manufacture. The Revelation was in the Pearl of Great Price which was published in 1851."

To the testamentary of these well known publications, to that of these well known men of highest probity and standing we here introduce the testimony of three men, still alive, and of the highest integrity, and intelligence, and of prominence in various lines of public service.

LETTER OF PRESIDENT ANTHON H. LUND.

"*The First Presidency of the Church of Jesus Christ of Latter-day Saints.*

"Salt Lake City, Utah, April 13, 1920.

"President Nephi L. Morris.

"City.

"Dear Brother Morris:—

"You have asked me to put in the form of a letter what I know of the publication of the Prophecy on War given as a revelation to the Prophet Joseph

Smith on December 25, 1832, and now published in the Doctrine and Covenants under Sec. 87.

"When I was thirteen and a half years old I was called to do missionary work in Denmark, my native land. Because of my membership in the Church of Jesus Christ of Latter-day Saints, I had a strong desire to learn the English language, and, therefore, took private lessons in that tongue. Though I was but a youth, my familiarity with English fitted me for missionary work in many ways.

"I remember distinctly reading, in 1858, the Pearl of Great Price which was published in Liverpool in 1851, and would verbally translate the Prophecy on War, which first appeared in that publication, to the Danish Saints in their meetings as well as in private. I well remember with what keen interest we followed the events that transpired some three years later when the War of the Rebellion actually broke out.

"These dates are accurately fixed in my mind by reason of my having to meet at school examination to ascertain if I had sufficient knowledge to be allowed liberty from attending public schools before I was fourteen years of age.

"Yours Very Truly,

[Signed] "ANTHON H. LUND."

### LETTER OF PRESIDENT CHARLES W. PENROSE.

### THE REVELATION ON WAR.

"On the 6th day of January, in the year 1851, I was ordained an Elder in the Church of Jesus Christ of Latter-day Saints, at the Church office in Jewin Street, London, England, under the hands of George

B. Wallace of Salt Lake City, then counselor to the president of the European Mission.

"I was sent as a traveling elder into the County of Essex, especially in the town of Maldon and the country surrounding, where I was successful in preaching the restored Gospel of Jesus Christ and raising up some branches of the Church. Later in the year I obtained a copy of a pamplet published by President Franklin D. Richards at the Church offices in Wilton Street, Liverpool, England, entitled, 'Pearl of Great Price.' Among other articles it contained a Revelation and Prophecy given through Joseph the Seer, on War, December 25, 1832.

"This reveluation is now contained, verabtim, in the Book of Doctrine and Covenants, Section 87, commencing with these words:

" 'Verily thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured upon all nations, beginning at that place.'

"During my labors of ten years after obtaining that revelation I preached on the subjects referred to therein in various parts of the British Isles, and confidently looked forward to its fulfillment, as I had a divine testimony of its truth. It became a subject of faith among the Latter-day Saints everywhere, and its literal fulfillment in after years has been cited as evidence that Joseph Smith was in very deed a Prophet of God.

"During the period I have mentioned it was proclaimed as prophecy on par with divine predictions contained in Holy Scriptures. I still have the pam-

phlet herein described, and comparison with the section in the book of Doctrine and Covenants shows that the two versions are identical.

"I make this statement to meet queries that have been raised concerning the matter by people who doubt the accuracy of the date of its first publication, and I hereby declare with all solemnity before God and men that this witness is true.

[Signed) "CHARLES W. PENROSE."

"STATE OF UTAH } ss
COUNTY OF SALT LAKE }

"On this seventh day of April, A. D. 1920, before me a Notary Public, personally appeared Charles W. Penrose, known to me to be the same person whose name is subscribed to the foregoing document, and duly acknowledged to me that he executed the same and that the statements therein contained are true and correct.

"In Witness Whereof I have hereunto set my hand and affixed my Notarial Seal the day and year first above written.

[Seal] "ARTHUR WINTER.
*"Notary Public."*

(See originals in Church Historian's Office.)

COPY OF SEYMOUR B. YOUNG LETTER.

"Salt Lake City, Utah.
"April 29, 1920.

"*President Nephi L. Morris,*
"*21 West South Temple,*
"*City.*

"DEAR BROTHER:—

"Several years before the first gun was fired by

> the rebels on Fort Sumter, in the Spring of 1861, I remember my attention being called to the publication of the Revelation on War given through the Prophet Joseph Smith, December 25, 1832, now found recorded in the book of Doctrine and Covenants, page 304, section 87. . . . The war that was shortly to come to pass had its beginning when the first gun was fired on Fort Sumter on the date above named. . . . The revelation was published and given to the world about twelve years before the Civil War began. Always and often as the allusion was made to the coming war between the North and the South we were reminded of the revelation of the Prophet who predicted this event, and we never had any doubt of its fulfillment. ..
>
> "Respectfully your Brother,
>
> "SEYMOUR B. YOUNG."

There appears to be absolutely no ground for doubt that this Prophecy was published to the world at least ten years prior to the occurrence of the beginning of events it foretells. And it was subsequently printed numerous times before the great initial event foretold transpired.

1. *"Concerning the wars that will shortly come to pass."*

With the war record of the nations of the earth in mind one could almost predict war for any time in the future without seriously missing it. War, in greater or lesser degree, has almost been perpetual since organized governments began. This Revelation, however, made known the coming of a series of wars, of which the War of the Rebellion was to be the beginning. In naming South Carolina as the beginning place of the

first of the series of wars it becomes remarkably specific. The declaration includes a European war which was to be subsequent to the American war. More than twenty-eight years after the prophecy was made, the first great conflict actually occurred, precisely as foretold. Then a half-century passes by and Europe still maintains a "military" and "commercial" peace. The Hague Tribunal had a glorious record of arbitration which seemed to presage the end of rule by might and was taken, by some, to be promise of the reign of right and reason in the earth. Modern inventions, compulsory universal training, great and boundless national resources, military schools and ingenius inventions had made war so incomparably destructive that economists began to realize how utterly mad such a war of destruction would be. Inter-nationalists and diplomatists saw the disadvantages of such a conflict. Financiers saw the absolute ruin of wealth in terms that turned them sickened from the contemplation of war. Peace societies carried on a systematic propaganda and didn't hesitate to assume to introduce the Millennium.

"There will be no war in the future, for it has become impossible now that it is clear that war means suicide," wrote I. S. Bloch in "The Future of War."

In October, 1910, David Starr Jordan, upon landing from England, was interviewed by the representatives of the press on the European situation where he had been lecturing on universal peace. When asked as to the prospects of a war over there he said, "There is no war coming." Continuing, "As to the prospects of a war between Germany and England, there is about as much chance of a conflict between the United States and Mars. . . . The only battle between England and Germany will be on paper."

And Mr. Jordan, in his optimistic book, "War and Waste," 1913, arrived at this very comforting conclusion in discussing the European situation:

> "What shall we say of the Great War of Europe, ever threatening, ever impending, and which never comes? We shall say that it will never come. Humanly speaking, it is impossible.
>
> "Not in the physical sense, of course, for with weak, reckless, and Godless men nothing evil is impossible. It may be, of course, that some half-crazed arch-duke or some harassed minister of state shall half-knowing give the signal for Europe's conflagration. In fact, the agreed signal has been given more than once within the last few months. The tinder is well dried and laid in such a way as to make the worst of this catastrophe. All Europe cherishes is ready for the burning. Yet Europe recoils and will recoil even in the dread stress of spoil-division of the Balkan War. . . .
>
> "But accident aside, the Triple Entente lined up against the Triple Alliance, we shall expect no war."
>
> . . .
>
> "The bankers will not find the money for such a fight, the industries of Europe will not maintain it, the statesmen cannot. So whatever the bluster or apparent provocation, it comes to the same thing in the end. There will be no general war until the masters direct the fighters to fight. The masters have much to gain, but vastly more to lose, and their signal will not be given."

While the intellectuals and the pacifists were thus singing their soothing songs to a more or less distracted world that really wished to be lulled into the sweet

dreams of a warless world, all of a sudden, war clouds began to gather over the Balkans. At that unsuspecting moment in the world's history, August 1, 1914, the torch of human wilfulness was deliberately hurled into the very magazines of European military preparedness and in the four years that followed more than half the world was literally wrecked. The great cataclysm has long been given the august title, *The World War.* In its fury and destructiveness all other wars by comparison are as events of small moment. This war threatened civilization. It taught the pacifist propagadist that he must not only sing and preach and pray for peace but that he really had to fight for it. It was a rude awakening the world experienced, but it learned that the word of God fails not. The prophets of old had declared that the men should cry "Peace, peace, when there was no peace" and the modern prophet had said "and war shall be poured out upon *all nations.*"

It is worthy of note that the War of the Rebellion marked the passing of the old methods of warfare to a remarkable extent and the introduction of what we call modern warfare. The wars that have occurred since might well be grouped by themselves as possessing distinctive characteristics. They thereby fall in with the great prediction of Joseph Smith in that they are a distinct group or series of wars.

On this particular subject it is interesting to read the observations of Ambassador Gerard in his "My Four Years in Germany:"

> "I remember one evening I was asked the question as to what America could do, supposing the almost impossible, that America should resent the recommencement of ruthless submarine warfare by the Germans and declare war. I said that nearly all

of the great inventions used in the war had been made by Americans; the very submarine which formed the basis of our discussion was an American invention; so were the barbed wire and the airplaine, the ironclad, the telephone and the telegraph, so necessary to trench warfare, and even that method of warfare had been first developed on something of the present scale in our Civil War."

Mr. James H. Anderson, in an interesting address on this subject makes the following enlightened observations:

"The wars between 1832 [the year of Joseph Smith's prophecy on war] and the civil war which began in 1861, possess no distinguishing characteristics, such as those wars do which occurred subsequent to that date."

He adds:

"There was, however, a distinguishing feature indicated for the Civil War of 1861-4. It was then [1862] that the machine gun was brought forth, the Gatling gun as we know it, which soon was adopted by other civilized nations. It absolutely revolutionized warfare on land. This gun then had a capacity of firing 350 shots per minute, improved upon later; but it was the beginning of new and more destructive methods of warfare that were unknown theretofore."

He relates how the revolving turret has since evolved into our great ironclad gun boats which revolutionized warfare on sea. Continuing:

"The first time a submarine was used in war was by

the Confederates when they went out with the little submarine *David* and sank the Federal warship Housatonic. It is true the attacking vessel also was sunk, because those in charge did not observe the instructions of the builder; but this was the beginning of submarine warfare nevertheless."

It should be stated here that not less than twenty-four war vessels and transports were destroyed by the Confederacy by means of the torpedo. Mr. Anderson points out how, in his opinion, the "tanks" and "pill-boxes" as well as the fortresses of France are little more than the perfected machine guns and turrets in combination. These inventions were all introduced for the first time in the Civil War and resulted, in their more perfected form, in making subsequent wars incomparably destructive both of human life and property.

As a result of these methods being employed now-a-days war has taken on a more deadly aspect than ever before. The battles of these times are fought on the ground and under the ground, on the sea and beneath the surface of the sea. The heavens whirr with projectiles and engines of destruction. From the clouds bombs are dropped that shatter the surroundings where they fall, including human beings who are shattered in mind and body. Bombs are dropped that not only blast, but others that spread deadly and flesh destroying, poisonous gasses that blight and blind every living thing within their far-spreading reach.

On the oceans deadly torpedoes run scudding for miles beneath the surface of the engulfing deep to bring suddenly beneath the dark waves their victims by the thousands per shot. On land, strange, monster "tanks," armor-clad, and furiously loud with machine

gun and cannon, walk defiantly into the very ranks of the enemy infantry.

The poet-prophet Tennyson foresaw the warfare of these times and in graceful verse depicted his vision thus:

"For I dipt into the future, far as human eye could see;
Saw the vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.

Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grapping in the central blue.

Far along the world-wide whisper of the south wind rushing warm,
And the standards of the peoples plunging through the thunderstorm;

'Till the war drum throbbed no longer, and the battle flags were furled
In the parliament of man, the federation of the world."

2. *"Beginning at the rebellion of South Carolina."*

Before the close of the Buchanan administration, South Carolina had seceded. She had seized property of the United States, consisting of public buildings, forts

and arsenals within the State. She had seized the guns of a United States battery and had fired them upon a ship flying the Stars and Stripes. Against these acts of defiant rebellion no protest was made by the administration. Following the seditious example of South Carolina, six other cotton states proceeded to take over arsenals, forts, troops, and money belonging to the United States. And that, too, without so much as the raising of a finger in protest by the government. The Confederate government received from the state of Louisiana $536,000 in coin which was seized from the United States mint at New Orleans. For this beneficent contribution to the cause of rebellion a vote of thanks was tendered the recalcitrant state by the government at Montgomery. These states had thus possessed themselves of $30,000,000 in property. Secretaries Floyd and Thompson, of the Cabinet were openly aiding the secession without even a threat of dismissal by the President. Thirty years before, when the first manifestations of sedition cropped out, President Buchanan was at the embassy in St. Petersburg, and Andrew Jackson was in the White House. President Jackson, in a vigorous proclamation went right after South Carolina with a threat to "hang as high as Haman" any man who raised his hand against the government. In a letter to Buchanan written at that time he said, "I have met nullification at the threshold." No wonder the men of the North were in 1860 exclaiming "O for one hour of Andrew Jackson!"

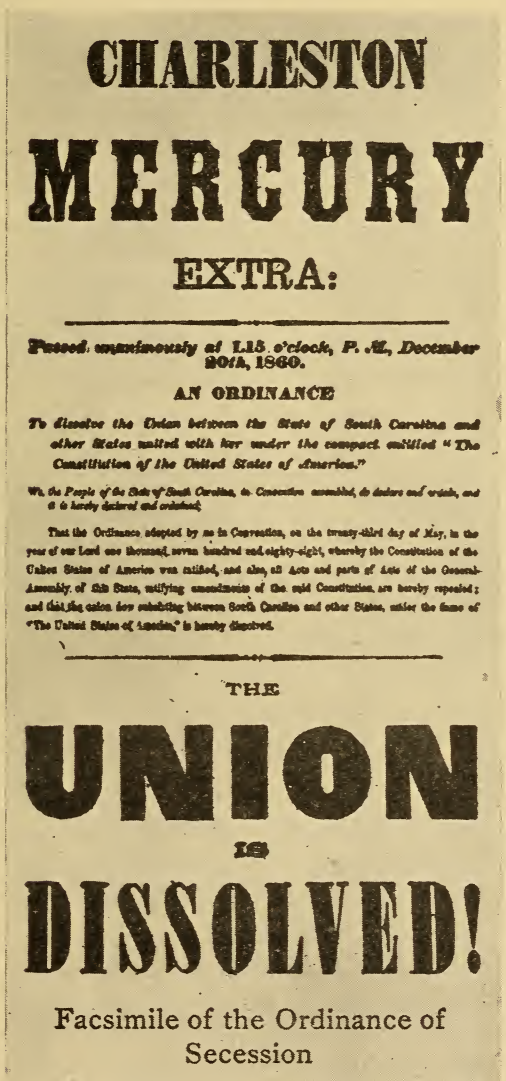
"The legislature of South Carolina was in session when the election of Lincoln was announced. It had met to choose the presidential electors for the state, (a function elsewhere performed by the people at the polls) and after choosing Breckinridge electors it had

voted to remain in session until the result of the election was known, threatening to advise the secession of the state in case the 'Black Republican' candidate were successful. It now immediately called a convention of the state to meet the next month to carry out its threat of secession. On the twentieth of December the convention met at Charleston and carried, by the unanimous vote of its 169 members, the resolution that 'the Union now subsisting between South Carolina and the other states under the name of the *United States of America*, is *hereby dissolved.*' The ordinance of secession was met with demonstrations of joy by the people of South Carolina. The city of Charleston was decked with the Palmetto flag of the state. Salvos of artillery were fired, houses were draped with blue bunting, and the bells were rung in a hundred churches. The ancient 'commonwealth of South Carolina after many threats and warnings, had at last 'resumed its position as a free and independent state.' "

At this dramatic crisis the government of the country passed over to Abraham Lincoln. A rival government had been in operation for about one month when Lincoln made his inaugural address, March 4, 1861.

### 3. *"Beginning at South Carolina."*

Nearly every fort and arsenal in the South had been taken over by the Southern Confederacy. Sedition had honeycombed practically every department in Washington. There was a wide-spread egress from Congress, the executive departments, from federal offices, from army and navy posts, as the men from the South departed hurriedly to join fortunes with their states. The little garrison at Fort Sumter, under



CHARLESTON

MERCURY

EXTRA:

Passed unanimously at 1.15 o'clock, P. M., December 20th, 1860.

AN ORDINANCE

*To dissolve the Union between the State of South Carolina and other States united with her under the compact entitled "The Constitution of the United States of America."*

*We, the People of the State of South Carolina, in Convention assembled, do declare and ordain, and it is hereby declared and ordained,*

That the Ordinance adopted by us in Convention, on the twenty-third day of May, in the year of our Lord one thousand, seven hundred and eighty-eight, whereby the Constitution of the United States of America was ratified, and also, all Acts and parts of Acts of the General Assembly of this State, ratifying amendments of the said Constitution, are hereby repealed; and that the union now subsisting between South Carolina and other States, under the name of "The United States of America," is hereby dissolved.

THE

UNION

IS

DISSOLVED!

Facsimile of the Ordinance of Secession

*"Beginning at the Rebellion of South Carolina."*

the heroic command of Major Robert Anderson was reduced to the lowest ebb with regard to stores.

The inaugural address is said to be the finest state paper in history. In the most solemn candor this tremendous responsibility is placed at the feet of the men of the South: "In *your* hands, my dissatisfied fellow countrymen, and not in *mine* is the momentous issue of civil war. The government will not assail you. *You can have no conflict without yourselves being the aggressors. You* have no oath registered in heaven to destroy the government, while *I* shall have the most solemn one to preserve, protect and defend it."

A few days after the address, President Lincoln informed his cabinet of the threatening situation at Charleston. During the closing days of the Buchanan administration commissioners appeared at the White House representing the "Sovereign State of South Carolina" for the purpose of negotiating the transfer of the forts in Charleston Harbor. Buchanan weakly promised not to reinforce the supplies of the forts with the assurance from South Carolina that she would refrain from attacking them. Union sentiment pressed so hard that Buchanan yielded to the extent of sending provisions to Major Anderson. The "Star of the West," loaded with supplies, was approaching Fort Sumter and flying an American flag, when, on the 9th of January, 1861, she was fired upon and struck by guns from Fort Morris and was thereby forced to turn back. This was the first act of war, and it occurred in South Carolina. The war did not really begin, however, until early in the morning of April 12, 1861, when shells began to stream from the several forts that surrounded Fort Sumter—Fort Johnson, Morris, Sullivan's and James

Islands—all had simultaneously turned their batteries on Sumter. Finally, after a heroic but hopeless resistance, brave Major Anderson surrendered to the belligerent foe. The day after the surrender (April 15th) Lincoln issued a proclamation calling for 75,000 state militia troops in order to suppress the combined states naming South Carolina first among the offenders. And since the prophecy specifically declared that the war should originate in South Carolina we deem it significant that that state should be listed as "head and front of the offenders" in the first six or seven proclamations, and messages of the President on the subject. In his message to the special session of Congress on July 4, 1861, he makes this charge:

> "At the beginning of the present Presidential term, four months ago, the functions of the general government were found to be generally suspended within the several States of South Carolina, Georgia, et al. . . . They have forced upon the country the distinct issue, immediate dissolution or blood."

He also asked for an army of 400,000 men and $400,000,000 to commence the war plans. This pointed observation also appears in the message: "It may well be questioned whether there is today a majority of the legally qualified voters of any State, *except, perhaps, South Carolina, in favor of disunion.*"

It is obvious, therefore, that the War of the Rebellion had its beginning, step by step, in South Carolina. The first state convention attempting to annul the bonds of the United States was that of South Carolina. Hers were the first Senators to withdraw from the Senate, and likewise her Congressmen were the first

to violate their oaths of office, by proving disloyal to the Constitution.

Ellis' History has this to say of South Carolina:

> "South Carolina, fiery, impetuous, headlong, was the leader in the secession movement, as she had been in the nullification outburst nearly 30 years before."

The Democratic national convention, at which there were present 600 delegates, assembled in Charleston, South Carolina, on the 23rd day of April, 1860, to nominate candidates for the Presidency and Vice-Presidency and to make a declaration of their principles. Radical secessionists from six states bolted this convention.

DEFIANCE OF THE STATE.

The State Convention of South Carolina met in Charleston on the 17th of December, with David F. Jamison as presiding officer. On the 20th, the following resolution was unanimously adopted by the 169 delegates and afterwards signed by every one:

> "We the people of South Carolina in convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by us on the 23rd day of May in the year 1788, whereby the Constitution of the United States was ratified, and also all acts and parts of acts, of the General Assembly of the State ratifying amendments of the said Constitution, *are hereby repealed and the union now subsisting between South Carolina and other states, under the name of the United States, is hereby dissolved.*"

So, it will be seen that South Carolina assumed leadership in "defiant confidence;" appointed ministers

to treat with the United States as though she were a foreign power; and addressed other slave states, inviting them to join her in the formation of a confederacy. Governor Pickens, of that state, appointed his cabinet officers, and independent South Carolina entered upon its brief and stormy existence.

In this very remarkable manner was the Prophecy of Joseph Smith fulfilled to the very letter.

4. *"Which will eventually terminate in the death and misery of many souls."*

The opening words of this remarkable prophecy run thus: "Thus saith the Lord, concerning the wars [plural] that will shortly come to pass, beginning at the rebellion of South Carolina." It is obvious that a number of wars, then future, were foretold; that of the series or group of wars referred to, the War of the Rebellion was to be the initial war; that all of them, in combined result, would cause the "death and misery of many souls." As early as 1854, Orson Pratt, in writing of this prophecy plainly perceived that the war which was to begin at South Carolina was to be by comparison with subsequent wars, by no means a major conflict. Read his interpretation of the text:

> "The revelation does not inform us that the first symptom of this rebellion would exhibit anything very alarming in its appearance, but says, 'will eventually terminate in the death and misery of many souls.' 'Eventually,' (not directly or immediately), should the rebellion of that State lead on to a war more general in its nature, involving the whole nation in a formal revolution, not in the loss of a few, but in the 'death and misery of many souls.' "

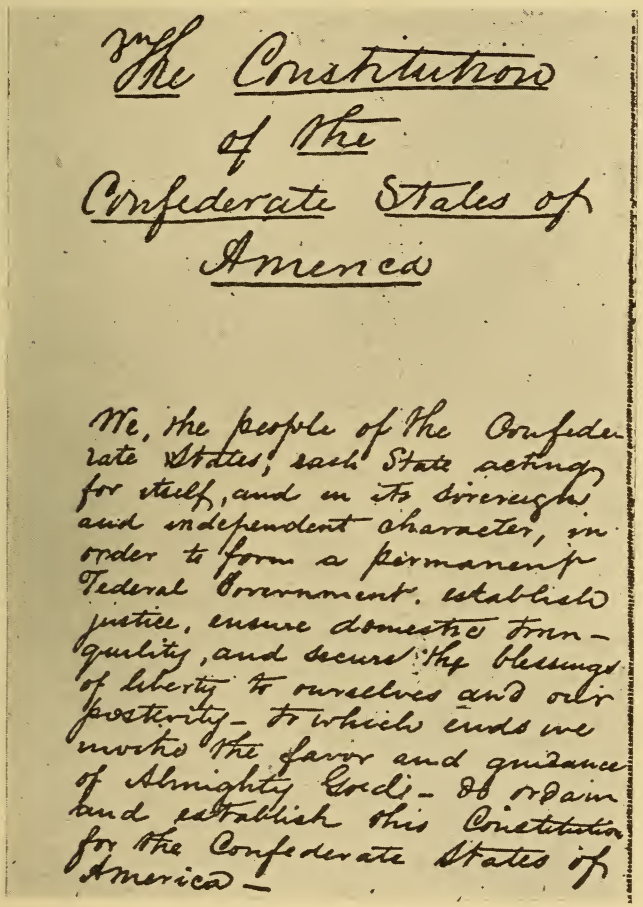
The War of the Rebellion, as it began in Charleston harbor, was not, at first, looked upon as a conflict of first magnitude. Indeed, President Lincoln, in his call for troops, required only ninety days service, evidently being persuaded that the rebellion would be successfully quelled within that time. Contrary to human opinions, however, the war dragged slowly and tragically through four fearful and harrowing years. It cost in treasure eight billions. It cost in American lives one million men. And to these two big items of treasure and blood we may add that it has taken a full generation to wash the bitterness of the conflict out of the souls of the men and women of America. So, the initial war of itself, resulted in the "death and misery of many souls."

5. *"The Southern States shall be divided against the Northern States."*

The exact phrasing of this clause seems to depict the South as the aggressor in the oncoming conflict. If that were the intent of the prophecy it has ample verification in subsequent events. Sufficient proof thereof will be found in the great inaugural address of President Lincoln where he spoke thus, to the South: "You can have no conflict without yourselves being the aggressors."

While rebellion and secession originated in the state of South Carolina, the same spirit instantly spread like a prairie fire throughout most of the cotton states.

The action of South Carolina was followed, within six weeks, by Mississippi, Florida, Alabama, Louisiana, Georgia, and Texas. "Delegates from six of these 'sovereign states' met at Montgomery, Alabama, February 4, 1861. Jefferson Davis of Mississippi was chosen President, and Alexander H. Stephens of Georgia, Vice-Presi-



The Constitution
of the
Confederate States of
America

We, the people of the Confederate States, each State acting for itself, and in its sovereign and independent character, in order to form a permanent Federal Government, establish justice, ensure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity — do which ends we invoke the favor and guidance of Almighty God — do ordain and establish this Constitution for the Confederate States of America —

FACSIMILE OF THE CONFEDERATE CONSTITUTION.
*"And the Southern States shall be divided against the Northern States."*

dent." A constitution was adopted which sanctioned slavery. A Confederate flag was adopted, known as the "stars and bars." . . . President Davis was authorized to raise an army of 100,000 men and secure a loan of $15,000,000 to wage war upon the Northern States. . . . A committee of three was appointed and sent abroad to secure the friendship and alliance of European courts." Secretaries Floyd and Thompson retained their positions in President Buchanan's Cabinet while "they were working openly for the cause of secession," using their exalted positions within the Union to bring about a tragic disunion. Members of Congress from the cotton states were zealously co-operating with their governors and others in directing and promoting the cause of secession. The Senators from Georgia, Alabama, Florida, Mississippi, Arkansas, Louisiana, and Texas caucused in a committee room of the Senate, January 5, 1861, and took action favoring the secession of their respective states and advised immediate severance of all political ties. Yet they retained their seats in the Senate until they had been advised of the passage of secession acts by their several states.

> "The South Carolina convention, which had taken the lead in the matter, and had on the 20th of December passed the ordinance of secession, also adopted resolutions for a convention of seceded states." The first of these resolutions was as follows:
>
> "*First*, that the conventions of the seceding slaveholding states of the United States unite with South Carolina, and hold a convention at Montgomery, Alabama, for the purpose of forming a Southern Confederacy."
>
> . . . . . .
>
> "Mr. Calhoun, during the proceedings of the

Secession Banner displayed in the South Carolina Convention

*"Beginning at the Rebellion of South Carolina."*

South Carolina convention, said: 'We have pulled a temple down that has been built three-quarters of a century; we must clear the rubbish away to reconstruct another. We are now houseless and homeless, and we must secure ourselves against storms.'

"At this time the Legislature of New York passed the following resolution:

"*Whereas,* the insurgent state of South Carolina, after seizing the post-office, custom-house, monies and fortifications of the Federal government, has, by firing into a vessel ordered by the government to convey troops and provisions to Fort Sumter, virtually declared war; and whereas, the forts and property of the United States government in Georgia, Alabama, and Louisiana, have been unlawfully seized with hostile intentions; and whereas, their senators in Congress avow and maintain their treasonable acts, Therefore—

"*Resolved,* That the Legislature of New York is profoundly impressed with the value of the Union, and determined to preserve it unimpaired; that it greets with joy the recent firm, dignified, and patriotic special message of the President of the United States, and that we tender to him, through the chief magistrate of our own state, whatever aid in men or money that may be required to enable him to enforce the laws and uphold the authority of the Federal government; and that, in defense of the Union, which has conferred prosperity and happiness upon the American people, renewing the pledge given and redeemed by our fathers, we are ready to devote our fortunes, our lives and our sacred honor."—History of the Great Rebellion, by Thomas P. Kettel, 1865.

Thus the South not only assumed the offensive in the war, but in doing so organized a confederation or union of states, chose its officers, organized an army, and financed by various means the war it deliberately waged against the North. She thus became both instigator and aggressor—just as the prophecy had decreed more than twenty-eight years before.

6. *"The Southern States will call on other nations, even the nation of Great Britain."*

Within six weeks after the secession of South Carolina, six other "sovereign states" had dissolved the ties that bound them to the Union. All of these states sent delegates to the convention held at Montgomery, Alabama, February 4, 1861, where they organized a new Confederacy. After adopting a constitution, electing officers, and attending to some other formalities, this convention at once authorized President Jefferson Davis to "appoint a committee of three, with impetuous Yancey of Alamaba as chairman," whose mission it was to go abroad and secure the friendship and alliance of European courts. As the war proceeded the southern ports were very successfully blockaded by the northern navy, and thus the import trade of the confederacy suffered seriously. England depended upon the cotton from the South to keep her great cotton mills running. These circumstances gave high hope to the Confederacy that Great Britain would soon become an ally. In furtherance of these hopes, Messrs. Mason and Slidell were commissioned to France and England for the purpose of securing the friendly assistance of those two countries. The Trent affair has made this commission somewhat famous in history. Men conspicuous in the affairs of Great Britain were free to express their sympathy for

the southern cause. No less a person than the great Gladstone, then a Cabinet minister, in a speech at Newcastle on October 7, 1862, had the frankness to say:

> "There is no doubt that Jefferson Davis and other leaders of the South have made an army; they are making, it appears, a navy; and they are making what is more than either,—a nation. . . . We may anticipate with certainty the success of the Southern States so far as their separation from the North is concerned."

The various reverses of the Northern forces during the campaigns of 1862 led the English leaders to look for ultimate failure in the great attempt to restore the Union. The capitalists of the empire bought heavily of the Confederacy bonds. Something like $10,000,000, was thus wagered on the outcome of the controversy. England even went so far as to build battleships for the South. Two of these, the *Florida* and the *Alabama*, slipped away from Liverpool in March and July, 1862, and engaged themselves in the predatory pastime of preying on our commerce wherever it could be encountered on the high seas. Two more ironclad rams were ready to leave the ways at the docks for similar purposes. Our minister to England at this juncture curtly advised Lord Russell, the Foreign Secretary, "It would be superflous in me to point out to your Lordship that this is war." This pointed note called a halt to British piracy and collusion with the South.[4]

With such encouraging circumstances as these in his

[4]The damage done, however, had afterwards to be adjusted and England paid for her meddling. She was adjudged guilty of violating the laws of neutrality by a commission of neutral selection and paid a fine of $15,500,000 as damages.

favor, Mason was making headway in his mission to England. Slidell was equally industrious on a similar mission across the channel. At a meeting he held with Emperor Napoleon III, in July, 1862, Mr. Slidell undertook to purchase with a hundred thousand bales of cotton, worth $12,500,000, the co-operation of the French navy to the extent, at least, of a fleet to break the blockade of southern ports. Napoleon sought the aid of Great Britain and Russia in demanding that the Washington government recognize the independence of the South. In this he failed.

Offers of assistance were tendered Emperor Napoleon in the establishing of an empire in Mexico—a dream that might well awaken the spirit of conquest in any imperial head. Under the guise of collecting honest debts this wiley monarch transported a "royal person" from Austria to Mexico and with the pomp of other imperial escorts placed Maximilian upon the wobbly throne of the empire of Mexico, which was to be resigned to Napoleon in the event of the success of the southern cause. Plans were ripening, plots were hatching, and the permanent separation of our Union was all but an accomplished fact in the minds of plotters and confederate "spy" diplomats like Slidell and Mason. The one thing necessary to success was the English navy. That could not be secured because England was at that particular time in her history ruled, not by her crown head, but by her people. And the unexcelled qualities of good Queen Victoria were gloriously revealed in that she was conscious of that great fact. She probably had as broad a vision and as deep an understanding of the future of the Anglo-Saxon strain as any person then living, says Mr. Ralph Page in his recent interesting volume on American Diplomacy. At any rate she is

reported to have met Napoleon's proposals with this flat statement: "You must understand that I shall sign no paper which means war with the United States." On account of the attitude of this great woman, the missions of Mason and Slidell completely failed. But through them the South did call on Great Britain and other nations for assistance in their unlawful undertaking.

7. *And the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they [i. e., Great Britain and her allies] shall also call upon other nations, in order to defend themselves against other nations."*

This part of the prophecy obviously foretells a time when Great Britain should be either engaged in the diplomatic process of forming offensive and defensive alliances with other nations, or she would actually be at war and under stress of circumstances would be calling upon other nations to defend herself and her allies. This prediction need not at all apply to the War of the Rebellion as the prophecy distinctly speaks of wars in the plural that were to shortly come to pass—thus forecasting a distinct group or series of wars.

Subsequent to this time, Great Britain and other European nations began the formation of alliances which reached their final development within very recent years. They are described by the terms Triple Alliance and the Triple Entente. The two powerful groups stood practically thus: England, France and Russia; Germany, Austria-Hungary and Italy. The great war which broke out August, 1914, brought into conflict these two great alliances. Russia's standing both in the west and in the far-reaching east was vital to British interests. When she

was attacked the Entente was immediately aroused. The two great German armies were grinding their ways in both directions. One driving ruthlessly into Russia the other ferociously grinding through Belgium toward France. Great Britain was vitally effected by both lines of attack. Her reliance had been largely in her incomparable navy and in the magnificent army of her ally, France. All the man power of the Entente was immediately summoned to the combat. The theatre of war enlarged. The consummate plans of the aggressors soon revealed the colossal objective—the absolute domination of the world by the war lord of Europe. Italy was reluctant. The fate of empires was already being decided. The fate of the world was soon to be determined. The Orient began to respond. America waited. Then it was that Great Britain called upon other nations. France joined in the call. Then Belgium. Each nation sent their commissions to this country and to other nations in order "to defend themselves against other nations." Finally nineteen nations were united in their defense against the threatening invasions of the Triple Alliance. Never before in the history of warfare or diplomacy was there such a formation of alliances. Never before had Great Britain called so earnestly and so justifiably and effectively as in the years 1914, 1915 and 1916. And all this occurred within about fifty-five years from the opening of the series of wars prophecied by Joseph Smith. And what is still more remarkable, the entire procedure conforms exactly to the prediction made by Joseph Smith, viz.: "they shall also call upon other nations, in order to defend themselves against other nations." A plurality of nations aligned and allied on both sides of the deadly conflict. One nation on a side, as is the case in most wars, would not have filled the requirements. It re-

quired the two contending groups to vindicate this very extraordinary prophecy. Surely history hath affirmed in the minutest detail what prophetic inspiration asserted nearly a century before.

8. *"And then war shall be poured out upon all nations."*

The Prophecy reads thus: "The days will come that war will be poured out upon all nations." Associating this particular prediction with the other, "which will eventually terminate in the death and misery of many souls," we would naturally look for a culmination of events in the course of time. And it seems that the time has now arrived to describe the fulfillment of the striking prophecy concerning a war of "all nations." We may now also compute the cost in the "death and misery of many souls." Since Prophets spoke the word of God to men there has not been uttered a prophecy of greater magnitude than this. The Old Testament fairly thunders with prophecies of "wars and rumors of wars." But there is, perhaps, nowhere in Holy Writ a prophecy that foretells a universal war. Perhaps the nearest approach to such a prediction is the one made by the Savior at the close of his ministry. He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

While these terms could mean many or few they unquestionably suggest the maximum rather than the minimum. Indeed, it appears that these two prophecies describe the same set of circumstances—the same events in human history. At any rate the prophecy of Joseph Smith described a war of the greatest possible magnitude in the term "all nations." That term has but one mean-

President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it; and implored the blessings of God to assist the Nation to extricate itself from the horrors of the approaching and solemn Crisis.

On Christmas day I received the following

Prophecy, Given December 25th 1832.

Verily thus saith the Lord; concerning the wars that will shortly come to pass: beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many Souls. And the time will come that war will be poured out upon all Nations, beginning at this place: for, behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other Nations, even the Nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other Nations,

December 1832 245

and then war shall be poured out upon all Nations.
And it shall come to pass after many days, Slaves shall rise up against their masters, who shall be marshalled and disciplined for wars and it shall come to pass, also, that the remnants, who are left of the land, will marshal themselves, also; and shall become exceeding angry, and shall vex the gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning, also, shall the inhabitants of the earth first be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all the nations, that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies: wherefore stand ye in holy places, and be not moved, until the day of the Lord come; for, behold, it cometh quickly, saith the Lord: Amen.

*The Prophecy on War photographed from Volume One "A," Manuscript History of the Church, pp. 244-5.*

ing, viz.: a universal war. And such a war, the only one of such proportions in all history began in Europe in August, 1914. In that incomparably great conflict nineteen established nations assembled their entire human power for the terrific contest. Fifteen on the one side, four on the other. Twelve other nations declared war against one or another of the belligerents. Of the remaining fifty nations of the earth five severed diplomatic relations with one or more of the contending peoples and all the remaining nations were directly and seriously affected by this all-engulfing cataclysm. War reached them all on the high seas. There is not a nation on earth today that has not paid, in some degree, its proportion of the cost of this great war in treasure, human woe or human lives. And for years to come will they continue to pay. Here are the terms in figures never before dreamed of as possible in military undertakings:

At one time there were mustered into service and actually on the seas or on battle fields *sixty million men*, all of whom were at war! Of that enormous number *eight million* are now dead. *Seven million* others are maimed and impaired so that one-fourth of that tragic mass of humanity is a permanent wreck. Add to these colossal figures the millions who died from hunger, disease and massacre, back in their home lands, and the figures become appalling.

The following is from the *Literary Digest* for June 26, 1920:

> "Forty million persons are not living today who might be alive had there been no world-war. Of these some ten millions were lost on the battle fields. These figures were given to the London correspondent of the New York *Tribune* by the

Society for the Study of the Social Consequences of the War, a Copenhagen organization, and are based upon personal enquiries into the changes in population. The report gives not only the actual war-casualties, but the decline of the birth-rate, also the remarkable change in the proportion of the sexes. In the ten countries mentioned below the surplus female population has risen from about five million to about fifteen million, and the decline of the birth-rate represents 38 per cent of the normal. Statistics show the total loss of life to have been more than thirty-five million persons, but the report declares that 'if the losses of Turkey, Greece, Portugal, Montenegro, the United States, the British Dominions, and other non-European belligerents and colonies were included, then the total loss to the world must be put down at forty million lives.' In some instances, such as small states, it was impossible to obtain accurate data, so careful computations based upon data from other countries were made. And in Russia, where the fighting is raging even at this late date, and where hunger, cold, disease, and battle are taking their daily toll of lives, conservative calculations of the losses up to the middle of 1919 were made." (Statistics of war-casualties and changes in birth and death-rates are then tabulated.)

Turning from the price in human life to the cost in treasure, we are left as a bankrupt world. The world's debts are today two hundred and sixty-five billion dollars, or about one hundred and fifty dollars per capita as compared with twenty-seven dollars before this war. How long this debt will hang on the world's neck like a veritable millstone no one can tell.

But the burden is there for a long, long time. Surely here is a sum total of human woe and misery well worthy the prophecy of Joseph Smith that these wars, which were shortly to come to pass, would "eventually terminate in the death and misery of many souls."

### THE "THUS" AND "THEN" DISCOVERY.

In the 1851 print of this Revelation on War, two errors occurred which changed the context of the prophecy. One we pass as of little consequence. The other, however, is of great importance for the reason that it robbed the prophecy of a most remarkable significance with respect to the time of the "war of all nations," or the world-war. The original print reads: "and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and *thus* war shall be poured out upon all nations," etc. It was discovered by the historians of the Church in 1902 that the earliest manuscript History of the Church, the one written under the direction of Joseph Smith during his life and ministry, rendered that sentence: "*then* war shall be poured out upon all nations," etc. This revelation now appears as originally in the official History of the Church (Vol. I, 1902.) It is noteworthy that this significant correction was made, not at the time of the outbreak of the World War, nor at any time subsequently, but *twelve years prior thereto.*

As we construe this prophecy, in its original rendering, it was invested with a remarkable value in that it foretold, specifically, when the universal war was to occur, viz., when they [i. e., Great Britain and her allies] should "call on other nations in order to defend themselves against other nations."

Never did Great Britain sue for assistance as she did after August 1st, 1914. Up to that time in the world's history were we not frequently reminded by a familiar refrain that "Brittania rules the waves?" And was it not a common saying that "the sun never sets on the British Empire"? These very boasts resolved Germany to contest British supremacy on sea as well as on land. Then, for the first time in her history, it has been asserted, England plead and sued, and intrigued for aid. She first called upon her colonies. On August first the Canadian government offered 10,000 volunteers; on the third the Canadian reserves sailed for England; on the fourth mobilization began in the Dominion; on the ninth England accepted 1,000,000 bags of flour from the same source; and on the same day the Canadian Parliament endorsed England's participation in the war; on the twenty-fifth the mobilization of the second Canadian army was commenced; on the thirty-first, Alberta and Quebec contributed vast food supplies; less than a month later, 32,000 troops sailed for England along with the cadets of the Royal Military College.

On September nineteenth, Mr. Lloyd-George appealed to the Welsh for recruits; Asquith and Redmond appealed to the Irish for aid; and on the 26th the Indian Moslems manifested their loyalty to Great Britain. On September 5th, the Allies signed an agreement that none should make peace without the agreement of all, thereby tightening the bonds of their alliance. In France similar progress was being made in securing the aid of colonials and other countries. Many Americans were enlisted there to fight for France; foreign volunteers were mobilizing in Paris; and the services of Anglo-American Rough Riders were accepted.

At this particular crisis the Allies began to seek aid

from foreign nations. England, with a desperation never before manifested in her demeanor, sent important commissions to this country to negotiate loans, contract for food supplies and ammunitions, and to enlist the military aid of the United States. She sought similar aid at the hands of her ally, Japan, as well as China. She finally won Italy over into action. These aid-soliciting commissions came not from England alone, but from France and Belgium as well. So desperate did the situation soon become that England, France and Italy resorted to the intrigue of secret treaty and actually bartered with Japan for her more effective aid, and each signed an agreement to take from Germany the Shantung Province, with its 30,000,000 people, which she had violently and wrongfully stolen from China, and turn the same over to Japan as reward for services to be rendered.

In this extraordinary manner they, Great Britain and her allies, called upon other nations for aid *and then the world war occurred precisely as Joseph Smith had predicted four score years before:* "and they shall also call upon other nations, in order to defend themselves against other nations, *and then shall war be poured out upon all nations.*"

9. *"And thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes."*

We have recapitulated the toll of the sword and bloodshed under another heading. Here we propose to show that famine and plague have reaped their grim harvest of death as seldom before in the earth.

No sooner had the great World War been fairly begun than the whole world was more or less placed on

rations. "Bread will win the war," was the slogan of patriotic self-denial. All kinds of substitutes and subterfuges were resorted to to sustain the ever-increasing armies of the world. The populace at home was impoverished in the belligerent countries to keep the men at the front in fighting trim. The aged and the infant died from under-nourishment. Prices advanced and the poor could not buy the wholesome food their bodies demanded and their burden of toil deserved. Nation after nation became dependent on importation for food supplies. Transportation became both hazardous and inadequate. The close of the war, if not before, found nearly all European and Asiatic nations industrially demoralized. Prices still soared because of the universal shortage, and the greed of the hoarder and the profiteer sent them still higher. The purchasing power of the coin of the realm declined. Political and industrial disturbances have been on the increase until famine today stalks through many lands.

*10. Famine.*

The following appeared in the daily papers only recently:

"STARVATION STALKING LIKE SPECTRE THROUGHOUT CITIES OF MOSCOW AND PETROGRAD.—PEOPLE DYING BY THOUSANDS FOR WANT OF NOURISHING FOOD WHICH MANY ARE UNABLE TO OBTAIN, OWING TO SCARCITY.

"*By John Clayton.*

"*Chicago Tribune.—Salt Lake Tribune Cable.*

"Paris, June 26, [1920]. Moscow and Petrograd were starving when I left there in May. Not in the

figurative sense of the word, but literally. Cities and peoples are dying for lack of food. For more than two years the great bulk of the people have not had enough to keep body and soul together. Bread that is half straw, dirty, sour, unpalatable, has been the chief diet of the Russian city dweller—bread, and tea made of birch leaves.

" 'You cannot understand it,' said Kibalshic, one of the young anarchists working with the government in Petrograd, 'until you have been here some time. You know the people are hungry, that even you, with your supply of money, are sometimes hungry. But you do not see your friends dropping out quietly, one by one, almost from day to day.'

"DAILY TOLL IS HEAVY.

"Dead from starvation, they are, from lack of food and lack of resistance to disease. Petrograd's population has been reduced to the half-million mark by hunger. Workmen will not stay in the city when they find better conditions in their villages. Those who do stay die sooner or later. In Moscow it is the same thing. Moscow, once a city of 2,000,000 now has a population of about 1,000,000, and this number is being reduced daily. Of the million, perhaps 10 per cent are able to get food in addition to the government ration. They include families formerly wealthy who still have valuables to sell the grafting government official and the speculator.

"For these there are three large open markets where one can buy white bread, butter, a little bacon, horse flesh, and once in a while beef and vegetables, veal and other meat. A pound of white bread costs twice the daily wage with bonuses of the skilled

workman, a pound of horse-flesh two-and-a-half times; a pound of other meat four times; and a pound of butter or bacon, five times.

"I dined one evening in Moscow with a doctor, formerly in comfortable circumstances, and now reduced to the starvation rations permitted the 'ex-bourgeoisis' by the government, a ration half that of a workman. This family has sold practically everything it owns.

"The doctor once had an excellent medical library, and that had been the last thing to go. But his children must not go hungry. They served me a special dinner that evening—kasha (any kind of cooked cereal,) fish heads, black bread, and tea made from bread crumbs. It was the first time in days fish or meat had graced their table. But we, in the government guest houses had meat every day.

### "MEAT UNFIT TO EAT.

"And the meat they do get at intervals! Day after day I watched it being brought into the city in uncovered wagons. Dirty, lean, often putrified carcasses of horses long since past the age of usefulness and fit only for the glue factory. Such flesh as this turned into human food! Twenty, thirty sometimes fifty loads of it are taken to the central distribution point for the public kitchens or for issue on ration cards.

The normal ration for the working man for a month would provide sufficient food for perhaps six days—that for the brain worker for perhaps four days.

" 'God deliver us from another winter such as the last,' said one man to me.

"If we were forced to endure again the suffering we have just past through, none but the commissars will be alive when spring comes next year."

The Russians are not the only sufferers from famine. Millions of Armenians have actually died for food. And yet are there others.

*11. Plagues.*

While the hope of the world was running high because of the prospects of peace, a disease broke out in certain centers and rapidly spread from land to land. The grim reaper gathered in of the flower of all countries as many in some lands as had fallen by the sword. In our own favored land more fell by the plague than by the war. In both cases the young, the promising and the fair, the heads of young, growing families were the ones to fall. In January of the present year the following disquieting dispatch came from London, via the Universal Press:

"London, January 24.—Official admission that the most mysterious disease germ of the ages—the influenza bacillus—has defeated the world's greatest scientists was made to Universal Service today by Sir George Newman, chief medical officer of the British health ministry.

"The world sits powerless before the greatest devastator of history unable to prevent or cure the dread plague, said Sir George. Britain will be in the throes of a new epidemic in February. We have made all possible preparations to combat it, but we are not able to do much."

Sir George was not surprised at the alarming reports from Chicago, New York and Tokio, declaring that it was the expected natural recrudescence of the world wave of death plague.

"This mysterious disease," he added, "killed nearly 100,000 persons in the British Isles in 1918 and 1919. We were unable to prevent its spread then and we are in the same position now, despite the most searching investigation by the world's best brains. One can truthfully say that, so far, medical science has been defeated."

## A Mighty People in the Rocky Mountains

*"Westward the course of empire takes its way;*
*Time's noblest offspring is the last."*
—Bishop Berkley, verses on the "Prospects of Planting Arts and Learning in America."

Small value was placed upon the great west by the men of affairs in the first decades of the past century. Great statesmen were referring to that region as the "worthless wilderness of the west." Even so gifted a man as Daniel Webster is accredited with an appraisement of the west which betrays, in the light of more recent developments, a most remarkable lack of vision or foresight. In 1803 the great north-west region was acquired by the Louisiana Purchase and was soon afterwards (1804-1805) explored by the famous Lewis and Clark. Their report awakened intense interest in the new and romantic country, and finally brought about the establishment there of trading and military posts. These in turn encouraged exploration and adventure in the vast unknown region.

By 1820, if not earlier, English and American fur hunters had traced their arduous trails all the way from the British possessions in the north to Mexico in the south. These early frontiersmen were often in the lucrative employment of the famous Hudson Bay Co., or the North American Fur Co. They were among the very first white men to become, even in a small way, acquainted with this great territory. The establishment of mail routes and the building of forts were contemplated by the government with territorial acquisi-

tions as the apparent objective. Daniel Webster is known to have been opposed to this western expansion scheme. An alleged statement of his has found its place in our western literature, having been given full recognition as to authorship by more than one historian. Professor Lyman, of Whitman University, in his history of the Columbia River country refers to the statement as having been made on the floor of the U. S. Senate. The alleged quotation reads thus:

> "What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, and shifting sands, and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable and covered to the very base with snow? And what could we ever hope to do with the western coast of 3,000 miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it is."[1]

[1]Congressman Mays from Utah, at the suggestion of the writer, endeavored to ascertain the genuineness of the above extract. Under date of March, 2, 1920, the Congressman reported as follows: "I have delayed answering your letter of the 13th until I could have some search made of the Record with a view of ascertaining whether or not the passage quoted by me could be discovered among the Congressional debates. I asked the Record Clerk to make a careful search and he has reported that while he found many statements from Webster indicating that he was opposed to the extention of the boundary of the United States westward, he has not found the exact passage. . . . The Record Clerk tells me that in those days they had not developed the science of stenography to such an extent that verbatim reports of speeches could be made, but that the matter of reporting the debates was in the hands of certain newspapers who undertook to make fairly accurate reports."

Another appraisement of the west, from an altogether reliable source, however, affords still more striking short-sightedness upon the part of its author. There was great opposition to the holding of the "western wilderness" in the Union. This was voiced in 1825, by Senator Dickerson, of New Jersey, who said, in debate:

> "But is this Territory of Oregon ever to become a State? Never. . . . The distance . . . that a member of Congress of this State of Oregon would be obliged to travel in coming to the seat of government and returning home would be 9,300 miles. . . . If he should travel at the rate of 30 miles per day, it would require 306 days. Allow for Sundays, 44, it would amount to 350 days. This would allow the member a fortnight to rest himself at Washington before he should commence his journey home. This traveling would be hard, as a greater part of the way is exceedingly bad, and a portion of it over rugged mountains, where Lewis and Clark found several feet of snow in the latter part of June. Yet, a young able-bodied senator might travel from Oregon to Washington and back once a year; but he could do nothing else. It would be more expeditious, however, to come by water around Cape Horn, or to pass through Behring Strait, round the north coast of this continent to Baffin Bay, thence through Davis Strait to the Atlantic, and so on to Washingon. It is true, this passage is not yet discovered, except upon the maps, but it will be as soon as Oregon shall be a State."[2]

---

[2]See guide book of the Western United States, Part B. The Overland Route, U. S. Geol. Survey, Geo. Otis Smith, director, 1916. This guide is to be found in the Overland Limited trains of the U. P. System. It proved strikingly amusing to the writer,

In striking contrast with these two estimates placed upon the great west by men in a position to reflect the best opinions of their day, we will place the Prophecy of Joseph Smith concerning what he saw his people become in the "worthless wilderness of the west."

Under date of August 6, 1842, the following entry appears in the official History of the Church:

> "*Saturday, 6.* Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge, Ancient York Masons, at Montrose, by General James Adams, Deputy Grand-Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master-elect, I [Joseph Smith] had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that state. *I prophesied that the Saints would continue*

---

reading it as he did, while gliding over the great "western wilderness" at the rate of 50 miles per hour in a handsomely equipped observation car, and *bored with the tediousness of the journey*, at that. And, as if to accentuate the ridiculousness of the forecast of Senator Dickerson, as he "dipped into the future" the writer had laid aside the daily papers of July, 1919, announcing the success of Alcock and Brown in their flight across the Atlantic in a machine in sixteen hours twelve minutes and the dirigible U 34 which had sailed through the overhanging Atlantic clouds and rain from Halifax to Scotland in seventy-five hours. These achievements of the twentieth century air-men made the "able-bodied senator" with his "fortnight's rest before returning home again"—"traveling 30 miles per day"—a grotesque and archaic picture, indeed.

*to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains.*"

That Joseph Smith had no private source of information concerning this western country is apparent to all students of the heroic story of the "winning of the west." It was humanly impossible for him to foretell the possibilities of a country so vaguely conceived and of which there was such meagre knowledge. Here is a glimpse of the real situation regarding the knowledge of the west in Joseph Smith's time:

General Granville M. Dodge, chief engineer of the Union Pacific during the period of construction, in his eleven large volumes, says, in speaking of the Overland Trail:

"This route was made by the buffalo, next used by the Indians, then by the fur traders, next by the Mormons, and then by the overland immigrants to California and Oregon. It was known as the great Platte Valley route. On this trail, or close to it, were built the Union and Central Pacific railroads to California and the Oregon Short Line branch of the Union Pacific to Oregon. Its history as a definite route seems to have begun in 1804, when Lewis and Clark visited and described the locality that became the eastern terminus. A fur trading company sent out by John Jacob Astor, in 1810, which founded Asto-

[Copyright Secured.]

# HISTORY OF JOSEPH SMITH.

JULY, 1842.

An earthquake was recently felt in Dumblane Cathedral, near Comrie, Scotland.

Monday, August 1.—A most disgraceful riot is reported to have commenced in Philadelphia, between the colored and white people, which continued three or four days.

Wednesday, 3.—In the city, transacting a variety of business in company with General James Adams and others. Brigadier General Wilson Law elected Major General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of J. C. Bennett cashiered.

Saturday, 6.—Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophecied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains.

*Prophecy of Joseph Smith concerning the Saints becoming "a mighty people in the midst of the Rocky Mountains," taken from the Deseret News of November 7, 1855.*

ria, Ore., at the mouth of the Columbia River, the following year, returned by a route which had never before been traversed, but which corresponded essentially with that later known as the Oregon Trail. Astor had planned a line of trading posts extending from the Great Lakes to the Pacific, the Sandwich Islands, and China, but the war of 1812 put a stop to his schemes. About 1824, William H. Ashley and Etienne Provost [Note the origin of two well known Utah names, viz., Ashley and Provo], of the Rocky Mountain Fur Trading Company, discovered South Pass, which made permanent the mountain-crossing route, of the Oregon Trail, and later attracted the Union Pacific locating parties."

General Dodge says further:

"In 1843 the pathfinder, General John C. Fremont, began to spy out the military way across the West, and the same year the Oregon pioneers took the first wagons westward to the Pacific. The trail that began with the journey of those early pioneers was widened and deepened by the wheels of the Mormons in 1847, and when the herald of the first California Golden Age sent forth a trumpet call in 1849, heard around the world, the trail was finished from Great Salt Lake across the mountains to the sea."

Fremont's great exploration expedition was conducted in 1842 and 1843. His remarkable topographical map describing the daring and intelligent explorer's journey bears the date of 1843. On page 160 of his report, published by the government, March 3rd, 1845, he cautiously gives this information concerning the country:

"Taking leave at this point of the waters of Bear River, and of the Geographical Basin which encloses

the system of rivers and creeks which belong to the Great Salt Lake, and which so richly deserves a future detailed and ample exploration, I can say of it, in general terms, that the bottoms of this river [Bear] and some of the creeks which I saw, form a natural resting and recruiting station for travelers, now and in all time to come. The bottoms are extensive; water excellent; timber sufficient; the soil good, and well adapted to the grains and grasses, suited to such an elevated region. A military post, and a civilized settlement, would be of great value here; and cattle and horses would do well where grass and salt so much abound. The lake will furnish exhaustless supplies of salt. All the mountain sides are covered with a valuable nutritious grass, called bunch grass, from the form in which it grows, and has a second growth in the fall. The beasts of the Indians were fat upon it; our own found it a good subsistence; and its quantity will sustain any amount of cattle, and make this truly a bucolic region."

On page 276 of the same work, General Fremont gives a partial description of that region of country lying west of Salt Lake Valley and extending through the western part of what is now the State of Utah, through Nevada and over into the Sierra Nevada, towards California, known as the Great Basin.

"Of its interior little is known. It is called a *desert*, and, from what I saw of it, sterility may be its prominent characteristic; but where there is so much water there must be some oasis. The great river, and the great lake, reported, may not be equal to the report; but where there is so much snow, there must be streams; and where there is no outlet, there

> must be lakes to hold the accumulated waters, or sands to swallow them up. In this eastern part of the Basin, Sevier, Utah, and Great Salt Lakes [note the names applied to these bodies of water at that early date—1842-3], and the rivers and creeks falling into them, we know there is good soil, and good grass, adapted to civilized settlements."

In making his survey of the Fremont Island, General Fremont and his party thought themselves the first to explore the lake and its islands. This interesting meditation was recorded in his journal while making the survey:

> "We felt pleasure in remembering that we were the first who, in the traditionary annals of the country, had visited the islands, and broken, with the cheerful sound of human voices, the long solitude of the place."

It might also be observed that the description of the Bear River country was made on the very date that Joseph Smith made his prophecy concerning his people going to the "midst of the Rocky Mountains." So, it was impossible for the Prophet to be in possession of Fremont's estimate of a meagre part of the great west as early as 1842. The report was not published until three years afterwards.

That Joseph Smith and his associates contemplated migration with their people to the west is well known to students of Church history. But the idea of making their abiding place here did not take definite shape until after this prediction. Then it became more assured than a plan or a policy,—it was a divine decree to them. It was their destiny.

That the Mormon leaders subsequently had access to the reports and maps of General Fremont there is also ample evidence. In a letter written to Joseph Smith by Orson Hyde, dated April 26th, 1844, at Washington, D. C., where he and Parley P. Pratt were endeavoring to secure governmental aid in the migration to the west, Mr. Hyde makes this report on the advice of Senator Stephen A. Douglas with respect to the great westward move of the Latter-day Saints:

> "We have this day had a long conversation with Judge Douglas. He is ripe for Oregon and California. He said he would resign his seat in Congress if he could command the force that Mr. Smith could, and would be on the march to the country in a month. . . .
>
> "Judge Douglas says he would equally as soon go to the country without an act of Congress as with; and in five years a noble state might be formed; and if they would not receive us into the Union, we would have a government of our own."

Regarding the maps and other descriptive matter pertaining to the country the letter continues:

> "Judge Douglas has given me a map of Oregon, and also a report on the exploration of the country lying between the Missouri River and the Rocky Mountains on the line of the Kansas and the great Platte Rivers, by Lieut. J. C. Fremont, of the corps of Topographical Engineers. On receiving it I expressed a wish that Mr. Smith could see it. Judge Douglas says, 'It is a public document, and I will frank it to him.' I accepted his offer, and the book

> will be forthcoming to you. The people are so eager for it here, that they have stolen it out of the library. The author is Mr. Benton's son-in-law (John C. Fremont). Judge Douglas borrowed it from Mr. Benton. I was not to tell any one in this city where I got it. The book is a most valuable document to any one contemplating a journey to Oregon. . . . . Judge Douglas says he can direct Mr. Smith to several gentlemen in California who will be able to give him any information on the state of affairs in that country: and when he returns to Illinois, he will visit Mr. Smith."

The journal of Heber C. Kimball affords reliable information on this interesting subject:

> "Nauvoo Temple, December 31st, 1845. President Young and myself are superintending the operations of the day, examining maps with reference to selecting a location for the Saints west of the Rocky Mountains, and reading the various works which have been written and published by travelers in those regions." (See "Whitney's History of Utah," page 239.)

These valuable documents undoubtedly were of great assistance to the Mormon pioneers in making their difficult journey out west some two years later. But that they had any effect upon the prophetic declaration of Joseph Smith, no one can claim. It was impossible, made so by a period of two or three years. Perhaps General Fremont's reports were as optimistic as any that could be obtained on the subject. After the great migration westward was begun, all manner of discouraging reports greeted the band of pioneers while on their

journey, even down to the end. On June 21st, just one month before the first company reached Salt Lake Valley, they were told by Major Moses Harris, at Pacific Springs, that the Valley of the Great Salt Lake was sandy and destitute of timber and vegetation, excepting sagebrush."

On June 28th, they were met by the famous Colonel James Bridger, at the fort that takes his name. Along with much information given by the old scout he ventured the consolatory advice that it would be unwise to "bring a large colony into the Great Basin until it had been proven that grain could be raised there." He said that he would give a thousand dollars for the first ear of corn ripened in the Great Salt Lake Valley.

In the light of these facts, though very superficially set forth, does not the prophecy of Joseph Smith stand out as something infinitely superior to the wisdom and foresight of man? His prediction runs directly contrary to the judgment of well informed men, men who were accredited with superior foresight and intelligence. It even defied and ignored the judgment and advice of men familiar with the country by years of residence in it.

The value, as a prophecy, must be determined by the fact that it was made and publicly known a reasonable time prior to the event it foretold. The earliest printed publication of this prophecy, known to the writer, is to be found in the *Deseret News,* in 1852. It was published in its regular order as the History of the Church appeared in that paper. We have not had access to the original record as kept by the Prophet, containing this remarkable prophecy. We have, however, irrefutable evidence which fixes the date of the prophecy some years before the Saints even started west. As evidence of the highest value we refer to the diary of Anson Call, who

was present at the time the prophecy was made. We submit an extract from the diary, which was placed in the hands of the writer by the courtesy of Mr. Israel Call, of Bountiful, Utah, a son of the pioneer of Davis County. This diary of Anson Call was commenced at Nauvoo, in 1839, and appears to have been composed at intervals, and not written up daily as is the practice of a few diarists. Consequently, intervening events should be verified as to accuracy of dates. In this way we may account for an error in the date of the record of the incident under consideration. Anson Call has the event under date of 1843. On August 6th, 1843, Joseph Smith was in Nauvoo, and, though indisposed, attended meetings, as it was Sunday. The record of the event, as made by Mr. Call, conforms so faithfully in every detail, excepting the date, that there exists no doubt as to the identity of the one event in both records. The entry of Mr. Call is as follows:

> "On the 14th of July [1843], in company with about 50 or 100 of the brethren, we crossed the river to Montrose to be present at the installment of a lodge of the Masonic order, viz.: 'The Rising Sun.' Whilst together Joseph, who was with us, told us of many things that should transpire in the mountains. After drinking a draught of ice-water, he said brethren this water tastes much like the crystal streams that are running in the Rocky Mountains which some of you will participate of. There are some of those standing here that will perform a great work in that land—pointing to Shadrack Roundy and a number of others whom I have forgotten. There is Anson, he shall go and assist in building cities from one end of the country to the other, and shall perform as

great work as has ever been done by man so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assisting in building cities and temples and Israel shall be made to rejoice, but before you see this day you will pass through the scenes that are but little understood by you. This people shall be made to mourn. Multitudes will die, many will apostatize."

In making record of this occurrence Joseph Smith said, *Today I* PROPHESIED." It was not a conjecture, nor a mere prognostication. It was not a vague, unintelligible muttering, clothed in a dark and obscure symbolism such as characterizes the alleged manifestations of spiritism and other musty and delusive occult manifestations. It was not spoken in secrecy and carefully concealed in fear of its failing of fulfillment. It was proclaimed in the presence of fifty or a hundred men. It was promptly recorded in the annals of the Church, and in the natural process of publication it was "committed to the immortal custody of the press."

2. *"The Saints would continue to suffer much affliction."*

Two days after the prophecy was made, Joseph Smith was arrested "on a warrant issued by Governor Carlin, . . . founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of ex-Governor Boggs, complaining of said Smith as 'being an accessory before the fact,' to assault with intent to kill, made by one Orrin P. Rockwell on Lilburn W. Boggs, on the night of the sixth day of May, A. D. 1842."

This was but one of a long series of arrests which

were farcical and illegal as well as impotent and ridiculous, except that they greatly tried and distressed the Prophet and the Saints. He was arrested some forty-nine times and as many times acquitted as innocent. These "afflictions" took on very serious aspects as the mob spirit ran riot in Missouri and Illinois with respect to the Latter-day Saints. Smaller settlements of the Saints were burned, property was appropriated by the mob, a distressed and persecuted people were deprived of all the rights of citizenship, their franchise annulled, their homes desecrated, their property despoiled, and their right to fair and impartial trial by jury denied. They were expatriated and banished from the confines of the state in which they had lived.

In a high resolve to protect themselves from mob rule and religious bigotry and hatred still more violent, the city of Nauvoo organized a militia. Then battles occurred, resulting in the destruction of thousands of homes as well as the ruining of "the City Beautiful." The Quincy *Whig*, edited by Mr. Bartlett, writing of these inhuman assaults, said:

> "Seriously, these outrages should be put a stop to at once; if the Mormons have been guilty of crime, punish them, but do not visit their sins upon defenseless women and children. This is as bad as the savages. . . . It is feared that this rising against the Mormons is not confined to the Morley settlement, but that there is an understanding among the antis in the northern part of this and Hancock counties to make a general sweep, burning and destroying the property of the Mormons wherever it can be found."

As culminating evidence that this clause of the prophecy—"*continue to suffer much affliction*" was amply fulfilled, let us conclude with an extract from Bancroft's "History of Utah," page 217:

> "There is no parallel in the world's history to this migration from Nauvoo. The exodus from Egypt was from a heathen land, a land of idolators, to a fertile region designated by the Lord for his chosen people, the land of Canaan. The Pilgrim fathers, in fleeing to America, came from a bigoted and despotic people—a people making few pretensions to civil or religious liberty. It was from these same people who had fled from old-world persecutions that they might enjoy liberty of conscience in the wilds of America, from their descendants and associates, that other of their descendants, who claimed the right to differ from them in opinion and practice, were now fleeing. . . . Before this the Mormons had been driven to the outskirts of civilization, where they had built themselves a city; this they must now abandon, and throw themselves upon the mercy of savages."

*3. "Would be driven to the Rocky Mountains."*

The Latter-day Saints were expelled from Missouri, and were violently and ferociously "driven" from Illinois. Suggestions were made that they go out west and establish a country of their own. These suggestions were reinforced with the fury of the mob, the devouring flame and the sharp command of musketry. Dear old Aunt Bathsheba Smith, one who had suffered in all these atrocities, used to say, quoting her husband, George A. Smith: "We came here willingly, because we had to,"

and they remained here because there was no other place for them to go. They *were driven to the Rocky Mountains.*

*4. Many would apostatize."*

> "I will smite the shepherd, and the sheep shall be scattered."

The culmination of persecution which was rapidly shaping for a wholesale banishment was too much for the faith of some less valiant believers. There were also Judases among the Saints, and these trying times were too severe a test for the one and too great an opportunity for the treachery of the other. Among the foremost apostates were John C. Bennett, the head of a college; James J. Strang, Wm. and Wilson Law, William Marks, William Smith, and the brilliant and once prominent leader, Sidney Rigdon. These, with many others, were not equal to the test of the tragic hour. After the martyrdom the flock was scattered, and unity was only brought about by a divine manifestation which indicated where the authority and leadership in the Church were divinely placed. There are only a few living today who were witnesses to that divine interposition. Sidney Rigdon and other ambitious men aspired to leadership, and the flock for a time was in danger of being scattered into confusion. Disappointed aspirants fell away with their followers, with the result that several factions have maintained an independent, if not a hostile attitude toward the One Church which was never to be thrown down or given to another people. There were the Rigdonites, Millerites, Cutlerites, Smithites, Herdickites, Strangites, and the Reorganized Church, the last

named still maintaining somewhat of a respectable showing in numbers.[3]

5. *"Others would be put to death."*

On June 27th, 1844, Joseph Smith and his devoted brother Hyrum were shot to death in Carthage jail. John Taylor was all but killed by the same murderous mob that attacked these prisoners in their defenselessness. (Even the guaranteed protection of the State was withdrawn.)

At the time of making this great prophecy, the prophet perhaps did not think that he was putting the martyr's crown upon himself, but as time unfolded its fearful plans there can be little doubt that Joseph knew that his testimony was to be "signed and sealed" in his own blood. As the end approached he unquestionably knew "where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16, 17.)

In the battle of Nauvoo, Sept. 12, 1846, William Anderson and his son Augustus were shot by the mob. Other lives were sacrificed upon the altar of human bigotry and outlawry.

6. *"Lose their lives in consequence of exposures and disease."*

The final withdrawal of the Latter-day Saints from the

---

[3]Inasmuch as the genuineness of this great prophecy is established, and inasmuch as time has vindicated its inspiration, should not our "Reorganized" brethren see that the hand of God still points to the "midst of the Rocky Mountains" as the place where his Saints were to "become a mighty people?" If they desire to abide in the faith of the Prophet Joseph Smith, should they not join his people?

state of Illinois was brought about by mutual agreement between the state officials and others, and the leaders of the Church. The great exodus began February 4th, 1846. The ferries on the Mississippi were kept going night and day until the river froze over. Passage was then made upon the ice. Within about ten days a thousand men, women and children had crossed over into Iowa with all their earthly possession that could be taken with them. A camp was established some nine miles west of the river. The ground was white with snow, and frozen hard. It was a bitter exposure that these pilgrims had to endure. On the night of February 5th, in tents, covered wagons, or in rudely constructed huts of mud, or logs, nine babes were born.

About three thousand five hundred human beings, outcasts and exiles, were exposed to the rigors of severe winter weather at what was called Winter Quarters, now the site of the city of Florence. To house these fugitives, 538 log and 83 sod huts were provided. During the winter, 334 of their number were afflicted with disease due to exposure and insanitary conditions prevailing in the camp. There were seventy-five widows among them.

A chapter of their history most fraught with hardship and exposure is that one which feebly tells of the heroic journey of the Mormon Battalion from the Mississippi River to the Pacific Coast. That body of men made the first real trail or road through that great stretch of country. Their perils and "exposures" have never been adequately told. Colonel Philip St. George Cooke, commander of the Battalion, said of this great march to the sea: "History may be searched in vain for an equal march of infantry." Inadequate food supply, lack of water, arduous toil in digging for it, and in road build-

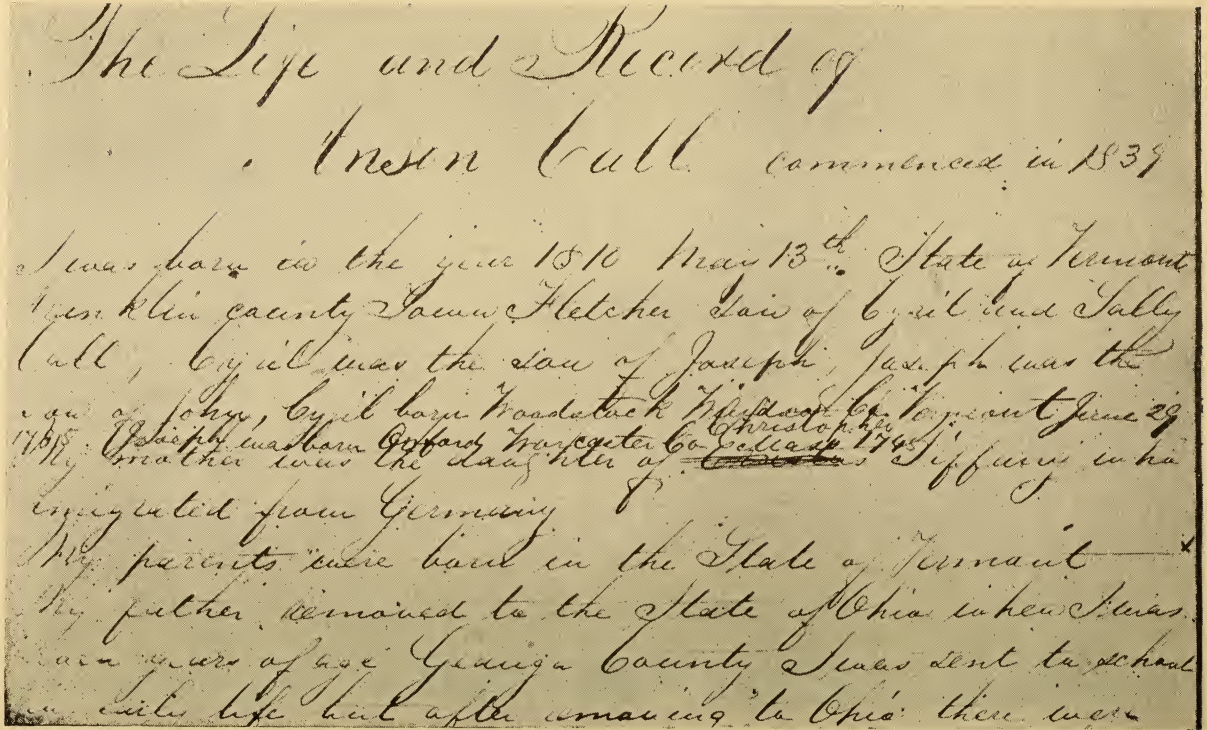
ing, and excessive marching, caused untold suffering, sickness and death.

Perhaps the greatest tragedy of the plains is that known in the history of the pioneers as the hand cart company disasters. Eagerness to get to "Zion," in spite of inadequate provisions for the journey, led a large number of the English and other Saints to undertake the journey across the plains with hand-carts in lieu of ox teams and wagons. Some of the earlier companies got through successfully, but the two belated ones met with a fate terrible to relate. In a starving and freezing condition many of them died on the journey. Of the second company, numbering 600, one-fourth died from these causes, and their graves mark the trail for hundreds of miles. Nothing but the promptest action upon the part of the leaders and the heroic men then at Salt Lake, who went instantly to their relief upon learning of their distress saved them from wolves of the plains. The relief companies went to their rescue with team-loads of food, blankets, and other necessities, and saved the surviving members of the companies from a cruel and tragic death. To these calamities to which the Saints were subjected might be added the conflict with Indians, the fight for their lives against famine, and the grasshopper plague, and other vicissitudes incident to the conquest of the west.

So that history verifies the inspiration of the prophecy concerning the loss of life due to "exposure and disease."

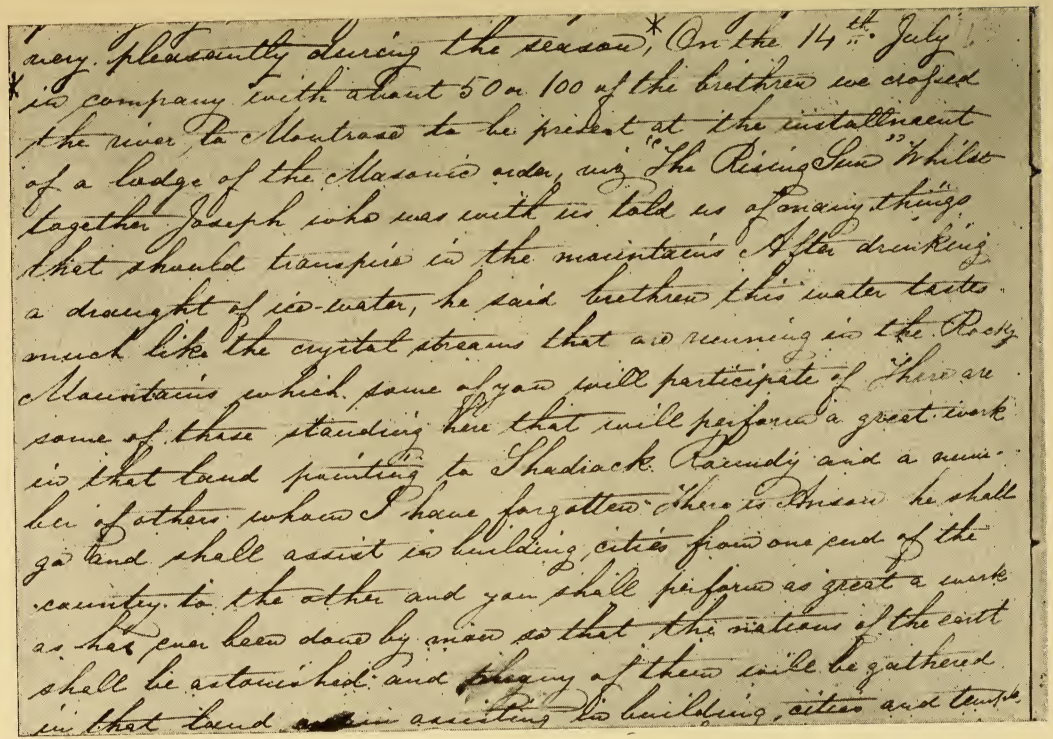
7. *Some of you will live to go and assist in making settlements and build cities."*

Of the fifty or a hundred men who heard this prophecy uttered at Montrose on August 6th, 1842, it may not be definitely known how many came to the present state of


The Life and Record of
Anson Call commenced in 1839

I was born in the year 1810 May 13th. State of Vermont
Franklin county Town Fletcher Son of Cyril and Sally
Call, Cyril was the son of Joseph, Joseph was the
son of John, Cyril born Roadstack New Jersey Co. Somerset June 29
1765. Joseph was born Oxford Worcester Co. Mass. 1745. Jefferson in his
Mother was the daughter of Charles
Ingraham from Germany
My parents came back in the State of Vermont
My father removed to the State of Ohio in when I was
seven years of age Geauga County I was sent to school
a little but after removing to Ohio there was

*The opening page of Anson Call's journal, which contains a record of the prophecy of Joseph Smith concerning the Latter-day Saints being driven to the Rocky Mountains, where they were to become a great people. This journal was commenced in 1839—eight years prior to the arrival of the pioneers in Salt Lake Valley. The prophecy was made in 1842.*



very pleasantly during the season, * On the 14th July
* in company with about 50 or 100 of the brethren we crossed
the river to Montrose to be present at the installment
of a lodge of the Masonic order, viz "The Rising Sun" Whilst
together Joseph who was with us told us of many things
that should transpire in the mountains After drinking
a draught of ice-water, he said brethren this water tastes
much like the crystal streams that are running in the Rocky
Mountains which some of you will participate of There are
some of these standing here that will perform a great work
in that land pointing to Shadrack Roundy and a num-
ber of others whom I have forgotten There is Anson he shall
go and shall assist in building cities from one end of the
country to the other and you shall perform as great a work
as has ever been done by man so that the nations of the earth
shall be astonished and many of them will be gathered
in that land assisting in building cities and temples

*Anson Call's diary record of the prophecy of Joseph Smith foretelling Latter-day Saints becoming a mighty people in the Rocky Mountains. This record was made years before the migration west was commenced.*

Utah. A considerable number, however, are known to have participated in the building of this commonwealth in its larger aspect. Samuel W. Richards, Shadrach Roundy and Anson Call were witnesses to the original prediction. These three names are interwoven with the history of the Saints in building this "inland empire."

There never was a more conspicuous fulfillment of prophecy in all history. Five or six great States arise majestically out of the deserts and upon the mountains to proclaim its fulfillment. In Utah alone, there are twenty-eight counties, containing in all four hundred and twenty-five cities, towns and hamlets. Many of these identical centers of population were laid out, built and peopled, in part, by the very men who heard the prophecy at Montrose. Near half a million people now live within this one commonwealth whose very existence here is directly connected with this remarkable prophecy. Along with this State, others have arisen of equal promise and importance in one way or another. Idaho, whose population approaches the half-million mark, with 100,000 people of Utah origin permanently abiding there; Arizona, Wyoming, Nevada, Colorado, California, all containing generous numbers of descendants from the founders of this inter-mountain empire. The presence of this great populace in the empire of the plains, proclaims with the voice of the millions the divine inspiration of Joseph Smith. Perhaps, not one lives today who heard the prediction, but all can read it, and the whole world may behold its fulfillment.

In the diary of Anson Call the prophet is said to have predicted that he (Call) would assist in building cities from one end of the country to the other." As a striking fulfillment of that particular prophecy we cite the biography of Mr. Call as written for Tullidge's History

of Northern Utah and Southern Idaho. Upon Mr. Call's arrival in what became Utah, he settled in what is now Davis County. His original homestead and descendants are still there. His worthy descendants have spread over the whole county. In 1850 he was settling in Little Salt Lake Valley, as well as in Parowan. He moved to the northern part of the state, but was subsequently placed in charge of a colonizing company of fifty families to settle in the Pauvine Valley. In 1851 he assisted in laying the foundation of the city of Fillmore, Millard County. There he built roads, constructed mills and developed farms. In 1854 he established Call's Fort, in Box Elder County, and in 1856 was sent to Carson Valley on a great colonizing expedition. He came back to Utah County in 1858, and in 1864 was engaged in colonizing in Colorado and southwestern Utah. Tullidge, the historian, says of him: "Such men as Anson Call make history. They are peculiarly adapted to the colonizing of new countries—to laying foundations of empires in a wilderness." Speaking of Davis County, one of the richest in the state, he continues regarding the work of Mr. Call thus: "He had been an important factor in the development of its resources, and he had arrived at a period of life when a man is generally less capable of great and continued exertion."

Joseph Smith's prophecy concerning the life's work of Anson Call is almost as complete a biography as that recorded half a century later by the historian. What is prophecy but history reversed?

8. *"And see the Saints become a mighty people in the midst of the Rocky Mountains."*

In analyzing the greatness of the people now occu-

pying this inter-mountain domain, one is naturally led to survey the vastness of their territory, and its resources in mine and field, flocks and herds, forests and watersheds, etc., etc. While these are indispensable to the prosperity of a mighty people there are other evidences of greatness that are more befitting the ideals and aspirations of the Latter-day Saints. If in these things only they were to grow mighty they had failed of their mission in the world and had put to very mediocre account the great opportunity afforded by Providence in giving to them this country as a home. We therefore pass aside with mere mention the hundreds of millions annually produced as manufactured commodities, mineral, and agricultural products, its incomparable deposits of coal, and iron, its mountains of copper-bearing ore, regularly reduced by big smelters, its fertile fields, feeding scores of sugar factories, and other industrial institutions. These are all the outer manifestations of greatness. True greatness must be spiritual, to endure. The people of Utah, particularly those of the Latter-day Saint persuasion, are believers in the family as the center of civilization and the source of happiness both here and hereafter. No other state in the union has a larger percentage of white girls and boys. No other state in the union has provided a better system of education for the youth than has Utah. And in making these claims for the people of this state we by no means wish to belittle the efforts in this direction of those higher types of American manhood and womanhood who have done so much for the welfare of the state, though they are not religiously affiliated with the Latter-day Saints. Few people, if any, own there own homes to a greater extent than do the people of Utah. Few, if any, have a higher percentage of their children in regular attendance at the

public schools. No people on earth have a greater regard for the Deity or a higher regard for virtue and chastity among men and women, maintaining a single standard of virtue for both sexes. Few people, if any, aspire higher than do the Latter-day Saints in education, music, charities, social welfare, and patriotic service to country as well as service to humanity. In pointing out these standards we are absolutely true to the traditions of the Latter-day Saints from the time of Joseph Smith to the present. In harmony with these viewpoints we introduce a refreshing sentiment expressed by Thomas Henry Huxley upon the occasion of his visit to America in 1876. This observation was made during an address at the founding of the Johns Hopkins University:

> "To an Englishman landing upon your shores for the first time, traveling for hundreds of miles through strings of great and well-ordered cities, seeing your enormous actual and almost infinite potential wealth in all commodities and the energy and ability which turn wealth to account, there is something sublime in the vista of the future. *I cannot say that I am in the slightest degree impressed by your bigness or your material resources as such. Size is not grandeur, and territory does not make a nation.* The great issue, about which hangs a true sublimity and the terror of overhanging fate, is: what are you going to do with all these things? What is to be the end to which these are to be the means? You are making a novel experiment in politics on the greatest scale which the world has yet seen. Truly America has a great future before her—great in toil, in care, and in responsibility, great in true glory, if she be guided in wisdom and righteousness, great in shame if she

> fail. I cannot understand why other nations should envy you or be blind to the fact that it is for the highest interest of mankind that you should succeed; *but the one condition of success, your sole safeguard, is the moral worth and intellectual clearness of the individual citizen.*"

"Size is not grandeur, and territory does not make a nation." In tragic verification of that great truth behold Russia and then look with envy upon Belgium. Witness what they were when the supreme tests came to both. So, no matter how rich the country, how vast the territory, the hand of Providence led the exiled Latter-day Saints to, the whole affair is a dismal failure if these things ever become paramount with them. They must be secondary. Otherwise the prophet and his fellow-martyrs have died in vain. We would not say that the Latter-day Saints deserve all the praise that has by some fair-minded men been bestowed upon them. On the other hand we are quite certain that they have not merited all the contumely that is even to this day being heaped upon them by a few puerile assailants. Our opinion is that the Latter-day Saints have actually become "a mighty people," and the prophecy of Joseph Smith in that particular is in process of complete fulfillment. As a tribute of which any people on earth might be profoundly proud, let us here introduce a few pages from the Congressional Record of November, 1919. They are, to a measure, self explanatory.[4]

---

[4]The immediate circumstances under which these tributes were paid to the Latter-day Saints are described as follows, in a pamphlet recently written by Dr. James E. Talmage, of Salt Lake City; entitled "The Pittsburgh Conference on 'Mormonism:'"

"As a forerunner of the Pittsburgh, Pennsylvania, World's Christian Citizenship Conference, held in the early part of November,

BY SENATOR ASHURST, OF ARIZONA.

"*Mr. Ashurst.* Mr. President, I am very glad that the Senator from Utah [Mr. Smoot] has spoken as he has. It was time for such a speech. A matchless maker of epigrams said that when "once a lie or a counterfeit statement gets into circulation it is well-nigh impossible to overtake it;" and therefore I believe the Senator has done a service to his country in exposing this infamous slander, which has been published broadcast against so many worthy people.

"When I read the article, I felt offended because there are in Arizona a large number of 'Mormon' people; or people who belong to the Church of Jesus Christ of Latter-day Saints; and I would be false to that principle of fair play for which I have always pretended that I stood if I failed at this time to say a word on the subject.

"It may be true that I do not understand fully the theology of the Mormon Church; but, Mr. President,

---

1919, there were press notices sent out and printed in many papers in the United States containing false accusations against Utah and the Latter-day Saints, written by an English novel writer, Winifred Graham, and dated London, October 21. The Commercial and Rotary Clubs, and other like organizations in Salt Lake City, demurred against the falsehoods and sent their protests to Senator Reed Smoot with a request that he call the attention of the Senate of the United States to them. This he did on November 10, and we take pleasure in printing his speech and the documents in full, from the Congressional Record of November 11; also the splendid defense of the Latter-day Saints, on the floor of the Senate Chamber by Senator Henry F. Ashurst, of Arizona, Senator Charles S. Thomas, of Colorado, and Senator Charles B. Henderson, of Nevada. It is doubtless the first unsolicited defense of the Latter-day Saints ever uttered in the Senate of the United Stats, and is well deserved. A host of people in the West are grateful to these gentlemen for the truths presented at the opportune time and place."

the first church I ever attended was a Mormon Church. When there was no other church within 100 miles of the lonely frontier cabin where my parents lived, we found solace and comfort in attending the Mormon Church situated 9 miles distant. Our nearest—in fact, our only neighbors for years were the Mormon people. Better neighbors no pioneer ever had. I am proud of the Mormon people. I am proud of the friendship that I have for them, and that I believe they have for me; and while, as I said before, I do not completely understand their theology, I am able to say here, in the Senate of the United States, that their church has elevated many intellects and purified many hearts in my state.

"As pioneers in a new country, the Mormons are unrivaled. They are sober, industrious, frugal, honest. They are pre-eminently state builders; and today, if called upon to name a people who could most expeditiously transform a desert of swirling and heated sands into splendid fields and farms, I would unhesitatingly choose the Mormon people. In many places where once cacti lifted their thorny arms into the brazen and heated air, Mormon industry has reared temples, hospitals, homes, factories, and schools.

"Moreover, I never saw a Mormon I. W. W.; but I have, at some county courthouses in my state, heard disgruntled, lazy, and indolent men who did not belong to the Mormon Church sit on the steps of the courthouse and curse the Government and curse the President, while Mormon citizens were going into the same county courthouse to pay taxes without complaint.

"*Mr. Owen.* Mr. Presdient—

"*Mr. Ashurst.* I yield for a question.

"*Mr. Owen.* I should like to ask the Senator if it is not a tenet of the Mormons to teach and preach industry and thrift?

"*Mr. Ashurst.* I am able to state that industry and thrift are amongst the foundation stones of the Mormon Church. Absolute and unquestioned obedience to law is a tenet of the Mormon Church. Respect for authority is one of the tenets of the Mormon Church. We need more of such people in these perilous times of the Republic; and again I would be false to every principle of justice and to every sentiment of gratitude if I failed to state at this time that when savage Indians galloped along by our pioneer homes, burning and murdering, plundering and scalping as they went, it was to the Mormon people that my defenseless but heroic parents went for refuge and defense.

"So, Mr. President, I say the Senator from Utah has done well in 'scotching' this falsehood, which has been given such wide circulation. I believe the American people are coming at last fully to understand the Mormon people. Their temples, schools, fields, homes, industry, frugality, their morality and their patriotism testify for them in more eloquent terms than the Senator or I could speak. Then, again, observe their Representatives in the House and in the Senate. Look at the high class of public servants they send here. I ask that the Mormons be judged as a people, judged as a religion, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

"It seems to me that the time should be welcomed

in America when men shall not further be assailed because of their religion or lack of religion. Men ought not further to be assailed or discriminated against because of their particular view of how to follow the Master. America was built up, and one of the reasons why the migrations came from the old countries to these shores was that our ancestors desired to find a place to build free and strong states where such ignoble sentiments as bigotry could not survive.

"Mr. President, I do not forget that this splendid domain of Arizona, one of the imperial states of this Union, came into being largely through the brave exploits of the Mormon people. When Gen. Stephen Kearny was beleagured near San Diego during the Mexican War, and it seemed as if the Mexicans were going to capture and annihilate him and his entire command, it was the Mormon battalion that marched all the long way from Iowa into Tucson, Ariz., and occupied in Mexican territory a domain we now know as the Gadsden Purchase, which was purchased by our Government in 1854. When the commanding officer, Lieut. Col. St. George Cooke, entered the Mexican town of Tucson and raised the American flag, he issued a pronunciamento, and I wish the German outragers had read that document before they invaded Belgium. The lieutenant colonel entering the city of Tucson, nearly 1,500 miles from civilization, said in his manifesto to the people of Mexico:

" 'We do not war upon civilians. We make war against men in uniform only. The property of individuals will be held sacred. All civil rights will be upheld. Those who obey the law and conform to order will be protected.'

"The command remained there some days to refresh itself and then marched on to the relief of Gen. Kearny, who, as I said, was beleagured and surrounded near San Diego.

"So, Mr. President, the Mormon people, as pioneers, as state builders, as statesmen, as people of industry and patriotism, in every department of life, compare well and favorably with the general mass of their fellow-citizens. This much I feel I should have said; more than that I need not say.

"BY SENATOR THOMAS, OF COLORADO.

"*Mr. Thomas.* Mr. President, I am not and never have been a communicant of any church, and if I live to be as old again as I am now, I would not change. In my youth I was greatly impressed with a remark of Gibbon, that 'all religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful,' and the experience of mature years has served to deepen the impression. I have never been able to reconcile the tenets and doctrines of all religious faiths with that spirit of persecution and fanaticism they develop toward each other, and which has so many times culminated in destructive and decimating wars. I believe in religious toleration, without any conditions whatever, except those required by the tenets of morality and of law and order. Hence I have remained aloof from identification with any faith.

"Up to this time I have never found occasion to publicly defend the Mormon people, because it has not seemed necessary; but I can not allow the occasion to pass without paying tribute to their moral-

ity and usefulness, not only to their own communities, but as exemplars to the whole country in perilous times like these.

"Mr. President, when respect for the law is the exception and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticisms aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities professing the Mormon faith are among the best and highest exemplars of American citizenship.

"During the war there was much disloyalty in America. Scarcely any commonwealth was entirely free from it. During the war resistance to the draft occasionally punctuated our dispatches, and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, Mormon and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given freely to our armies, and the blood of their boys sanctifies the soil of every battle field in France.

"Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever con-

spicuous; and it is due to them, as one of the representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I should say so.

"We have not many Mormons in the State of Colorado. Some years ago a settlement was established in what is known as the San Luis Valley. It has grown, it has flourished, it is prosperous. Its people are law-abiding, they are industrious, they are hard working, they pay their debts, they obey and support the authorities. Bolshevism, anarchism, and socialism are foreign to the atmosphere of that community. They can not take root in such a soil.

"These people are today, therefore, one of the pillars of the social, economic, and political systems of the country, whose removal might imperil the entire structure of our social, economic, and political life. Their faith I am not concerned with; their character and their achievements are a credit to them and an incalculable benefit to the country.

"BY SENATOR HENDERSON, OF NEVADA.

"*Mr. Henderson.* Mr. President, I wish to express my approval of and join in all that has been said by the senior Senator from Colorado [Mr. Thomas] relative to those of the Mormon faith. We have in eastern Nevada a number of Mormon settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faih. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where they go, law and

order prevail, and thrift and economy are taught and practiced.

"Mr. President, the record of the Mormon people, throughout the war, has been without a blemish. Their sons were amongst the first to enlist and their quota was quickly filled. They over-subscribed their proportion of Liberty bonds. Their patriotism has been of the highest order and without question.

"There is much that can be said in their favor, Mr. President, but I shall not detain the Senate longer, as there are some Senators waiting to address the Senate on the proposed reservation to Article 10. I am glad, however, of the opportunity to express my disapproval of the attack directed against the Mormons referred to by the Senator from Utah [Mr. Smoot]."

In the light of these glowing tributes are we not justified in the conviction that politically, industrially, socially, intellectually and religiously, the Latter-day Saints have become "a mighty people in the midst of the Rocky Mountains"?

### TRIBUTE OF WILLIAM JENNINGS BRYAN TO THE LATTER-DAY SAINTS.

And to these complimentary remarks may we be permitted to reprint an impromptu tribute paid to the same people, just the other day, at Salt Lake City, by Mr. William Jennings Bryan? Mr. Bryan had attended one of the sesssions of the General Conference of the Church. After the regular services had been dismissed, an organ recital was tendered the distinguished visitor, to which he responded:

"Mr. Bryan said the truths he had heard expounded

there that day he should endeavor to carry with him throughout his life, and he believed that through him many people might hear the truth concerning 'Mormonism,' for he would endeavor to give an exposition of what he had heard, in plain truth, to the people with whom he associates. Mr. Bryan said he had been undecided about coming to Salt Lake. He had been asked to speak in Los Angeles Monday, but he had obeyed a whim, almost, and had come to Salt Lake, he did not know why. But now, he said, he believed it was providential. At any rate, he said, he had heard truths u'tered that impressed him deeply and he knows now he is better equipped to perform his work in the world for having heard 'Mormonism' expounded. Particularly was he impressed, Mr. Bryan said, with the 'Mormon' belief in the personality of God. It is a beautiful belief, he said, and one by which the world might profit. He referred to the application of the Gospel in the lives of the 'Mormon' people and said such principles applied to the problems of the world, would, in very deed, solve the difficulties with which the world is beset. He referred to the single standard of morality, as expounded by one of the speakers, and said that in very truth that is a principle that might well be applied to the lives of all men." (Taken from the daily press reports.)

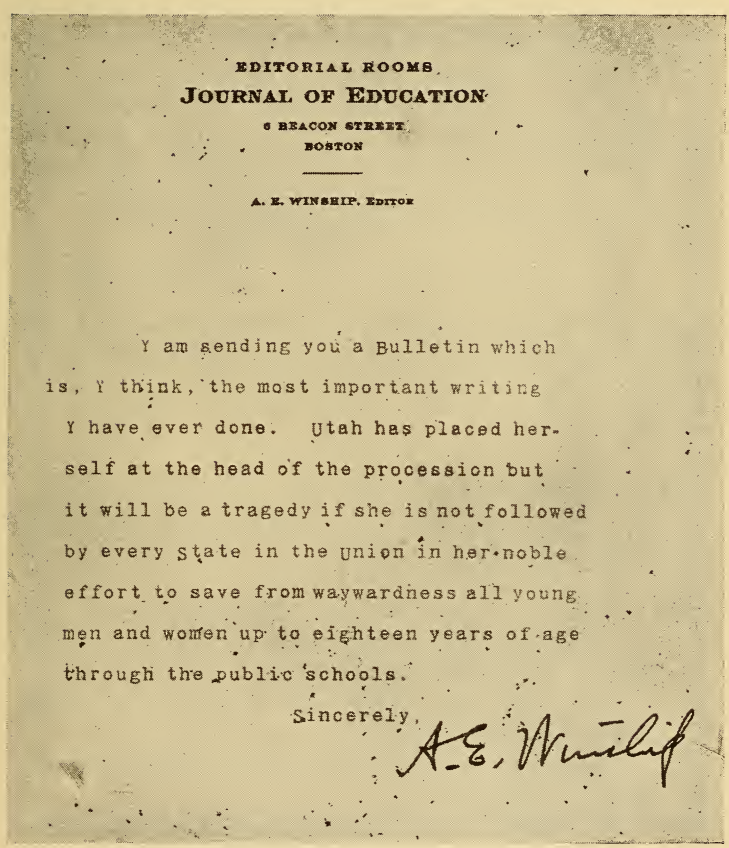
### TRIBUTE OF FRANKLIN K. LANE, FORMERLY SECRETARY OF THE INTERIOR.

In an article written for the *National Geographic Magazine*, June 1920, entitled "A Mind's-Eye Map of America," Franklin K. Lane, formerly Secretary of the

Interior, has this to say, under the heading, "What the Mormons have done for Utah:"

> "Never speak disrespectfully of the Mormon Church. It has as law-abiding, steady, hard-working, kindly a group of people in Utah as will be found anywhere this round globe over. Brigham Young may not have been a prophet of Almighty God, but he worked a miracle when he crossed from the Missouri River over that desert, leading his band of a few hundred followers with their push-carts, going out into that unknown waste, and turned the land that lies around Salt Lake City into a garden.
>
> "I brought from Egypt several years ago the greatest irrigation expert in the world, perhaps, the man who built the Assuan dam upon the Nile—Sir William Willcocks, the man who claims to have discovered where the Garden of Eden was located, at the junction of the Tigris and Euphrates rivers—and I sent him to look over the irrigation enterprises of the United States, and he said: 'Nowhere else have I seen people who understand so wisely how to apply water to land as around Salt Lake City.'"

That a mighty people is really living here in these Rocky Mountains let us here present the opinion of an authority on the subject, the venerable Dean of American educators, Dr. A. E. Winship, editor of the *Journal of Education*, Boston. After a careful study of educational matters in Utah for nearly half a century, during which time scores of visits had been made to this state, Dr. Winship, upon the occasion of the enactment of Utah's new educational laws, published a booklet in appreciation of them. This publication is titled, "Utah's Educational Leadership." In sending this booklet to



EDITORIAL ROOMS
JOURNAL OF EDUCATION
6 BEACON STREET
BOSTON

A. E. WINSHIP, EDITOR

I am sending you a Bulletin which is, I think, the most important writing I have ever done. Utah has placed herself at the head of the procession but it will be a tragedy if she is not followed by every State in the Union in her noble effort to save from waywardness all young men and women up to eighteen years of age through the public schools.

Sincerely,

A. E. Winship

*Tribute to the State of Utah with respect to its Educational Laws, by Dr. A. E. Winship, of Boston, 1920.*

the educators of the country, the doctor introduces the message thus:

> "I am sending you a Bulletin which is, I think, the most important writing I have ever done. Utah has placed herself at the head of the procession, but it will be a tragedy if she is not followed by every state in the union in her noble effort to save from waywardness all young men and women up to eighteen years of age through the public schools.
>
> "Sincerely,
>
> "A. E. WINSHIP."

On the occasion of the N. E. A. Convention being held in Salt Lake City, in 1920, the doctor published the following leading editorial in his Journal, in the four issues for June:

> *"Why go to Salt Lake City?"*
>
> "You can get more for your money in a regular excursion railroad ticket to Salt Lake City than to any city in America.
>
> . . . . . .
>
> "No place, not on the sea shore, offers equally good day excursions.
>
> "No other city offers such a luxury as bathing in the Great Salt Lake.
>
> "No other city offers as good an auditorium for a large audience.
>
> *"No other city and state presents as good a demonstration of marvelous achievement through community co-operation.*
>
> *"Utah has made greater strides in the fundamentals of public school education in thirty years than has any other state in the union.*

"Only one state east of the Mississippi has as high rank in the fundamentals of public school education as has Utah, and only one other state east of the Missouri river ranks as high.

*"Utah leads every state in the union in public school laws that make for morality.*

"Utah is the first state in the union to have a public school law that eliminates loafing of young people up to eighteen years of age.

"Utah is the first state in the union to have state laws to establish public school responsibility for all young people under eighteen years of age.

*"If you desire an opportunity to study the working of the best public school laws in America go to the National Educational Association, July 5-9* [1920]."

Again, let us say that these achievements for which the people of Utah are given credit have been attained by the co-operation of all peoples living within the state without regard to creed or race or social caste. It might, in fairness be said, however, that the co-operative spirit, and the splendid organization and educational ideals of the Latter-day Saints have been great factors in getting these results. At any rate, there is a people living out here in the very "midst of the Rocky Mountains" who have drawn from remote and cultured Boston this great tribute. It must be a mighty people who can so move the enlightened, discriminating mind of Dr. A. E. Winship. Perhaps these people in Utah are not the "mighty people" that the writer thinks them to be but all will admit they have received one of the very highest compliments that could be paid to a people. What higher or more worthy aspiration could a people have

than that of educational supremacy? Especially, if that educational supremacy means the making of men first and scholars secondly.

It should be stated that the Latter-day Saints maintain a score of high schools, academies and some higher institutions of learning such as the Brigham Young University at Provo, and the Brigham Young College at Logan. Within the Church, and following its organizations everywhere, are auxiliary institutions, whose activities are so diversified as to provide well planned courses of study and specific lines of activity for every member of the Church from the little children to the venerable parents. These organizations are: The Relief Society—a charity institution composed of women exclusively and organized by Joseph Smith in the year 1842; the Sunday Schools, the Young Men's Mutual Improvement Associations, the Young Ladies' Mutual Improvement Associations, the Primary Association, and the Religion Classes—a sort of supplement to the public schools which provide moral and religious training of children for one or two hours a week after the close of school. Other societies also operate in specialized lines, such as the Genealogical Societies. The male membership of the Church is, almost without exception, allotted among the various orders of the Priesthood. These "quorums" are perfectly organized and hold weekly meetings during which specific courses of studies are pursued under competent class leadership. The practical duties of the Priesthod are also given opportunity for exercise either in these meetings or in connection with the "quorum" activities through the week. The labors of the members are reported at these meetings.

The subjects studied and put into practice by these several organizations embrace the whole moral code,

running from the first principles of faith to the most advanced theology. They comprehend the duties of citizenship, the laws of health, home economics, social service, scout-craft for boys and girls, the problems of social betterment and recreation, and the more advanced methods of relief and charity work. In this way the whole round of life's needs are provided for and a full and live membership in the Church implies a virile and spirited activity in at least a few of these organizations.

As an agency of enlightenment and progress we might mention the great missionary system carried on by the Church. In normal times the Church annually sends out into the missions of the world, approximately one thousand missionaries. For the most part, these are young men, who cheerfully respond to a call to go to the uttermost parts of the earth at their own expense and spend from two to three years in the service of the Master. Some young women are sent into the missions who thus have opportunities of travel and contact with the world equal to that of the young men. This proselyting system has become a fixed institution in the Church. The younger members look to it as an experience of highest value to them. It is an invaluable part of their religious education and intellectual development. While these missionaries go out into the world with something of great value to offer, they bring back much that is of value to their people. Two or three years mingling with foreign or remote peoples, whose institutions and beliefs are matters of constant study and discussion, could not fail to have a broadening and enlightening effect upon the youth so engaged.

"There is no school that disciplines the mind,
And broadens thought like contact with mankind."

These are the agencies that make the Latter-day Saints a cosmopolitan people rather than a provincial one. Stagnation follows isolation. Mingling in the great currents of the world's endeavor mean progress and enlightenment. Thus the activities and requirements of the Church provide a progressive occupation in the whole circle of human activities. Every talent, every degree of intelligence, every power developed to its highest point of efficiency is set to work in the activities of the Church for the betterment of the general membership and the good of mankind.

One of our educators made this observation:

> "A careful study of the work done in the organizations of the Church described herein will disclose a system of real education perhaps without a parallel. The variety of work and the amount of responsibility that almost every member of the Church carries is well calculated to develop all its powers. Such a system in time would produce—not one or two extraordinary characters—but a commonwealth of more than usual ability. It should elevate nearly all its members far above the average, and make a citizenship most desirable.
>
> "The amount of work done gratis, if paid for in cash at a fair valuation would, without doubt, exceed $10,000,000 a year, or more than $30 for each man, woman and child in the Church. Where is there another people whose desire for advancement is proved by such generosity?"

*"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."*

The last Article of Faith in the creed of the Latter-day Saints reads thus:

> "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Do not the following facts, authorized by the Utah State Board of Health, reveal the underlying principles of the lives of these people?

In the matter of birth-rate the Latter-day Saints are fifty per cent higher than the general average of the United States, in marriage, twenty per cent higher. The divorce rate of the United States is two-and-half times that of the Latter-day Saints; the death rate is fourteen per thousand, while with the Latter-day Saints during the nine years last past it is only eight per thousand. The average age at death in the United States is thirty-two; the average among the Latter-day Saints is nearly forty, or twenty-five per cent higher—an adding of eight years to the life of man.

These are the tangible results of proper living. It isn't climate, or wealth, or physical occupation that has wrought the achievement. It is religion applied in the daily walks of life. Where men carry the spirit of the above article of faith with them from the home to their work and return with it to their homes where it has a permanent abiding place, there you will find the days of man lengthened and filled the while with blessing.

Here is an instance where a religion finds free expression in the entire lives of its votaries. It has made them pre-eminently temperate. The petty vices are still largely resisted. Nation after nation is now abolishing the causes of debauchery which this people in God's name proclaimed against a generation ago. Virtue is held as paramount in old and young. Common honesty is the basis of all conduct. The family group is a kingdom of eternal promise and the source of eternal glory. The love of home and the love of country, so closely akin, make the good citizen. The love of children, and their proper care and education, make the enduring state. These are the characteristics of the Latter-day Saints. Must not any people become mighty in the earth that adhere to principles like these?

*9. "Many nations shall be gathered in that land."*

As early as 1860 this graphic description of the many peoples represented in the Rocky Mountain settlements was made by the historian Bancroft:

> "To the student of humanity there were few richer fields for study than could be found at this period in the "Mormon" capital, where almost every state in the union, and every nation in Europe had its representatives. There were to be seen side by side the tall, sinewey Norwegian, fresh from his pine forests, the phlegmatic Dane, the stolid, practical German, the dapper, quick-minded Frenchman, the clumsy, dogmatic Englishman, and the shrewd, versatile American."

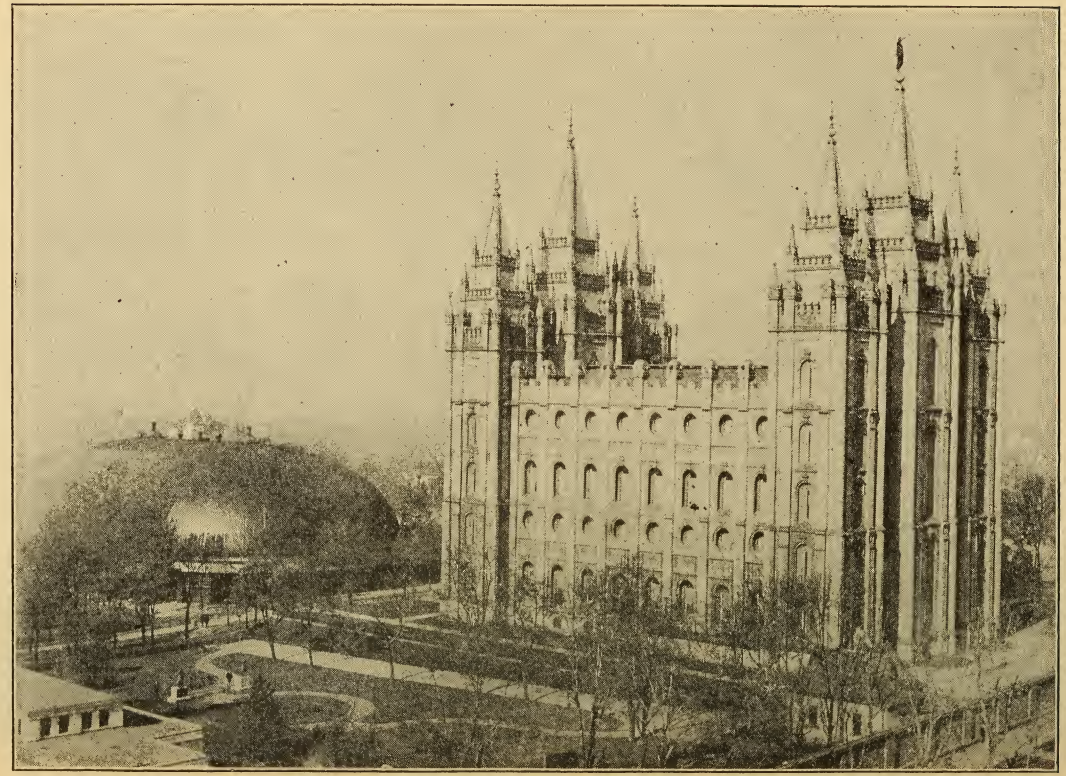
From that day until the present, the "many nations" have in increasing numbers and variety been gathering

in "that land." From far-off India, Japan and China; from the Russias and the islands of the Pacific and the South Seas there has been a continuous stream flowing into the "midst of the Rocky Mountains." From all the European countries, as well as from the several states of our own union, men and women continue to come in quest of homes, or health, or wealth, or religious affiliation. The peopling of this region has been rapid, indeed. There are in the several states comprising the Rocky Mountain country more than three millions of people. In Europe such a growth would require a millennium, while here it is an attainment of less than a century.

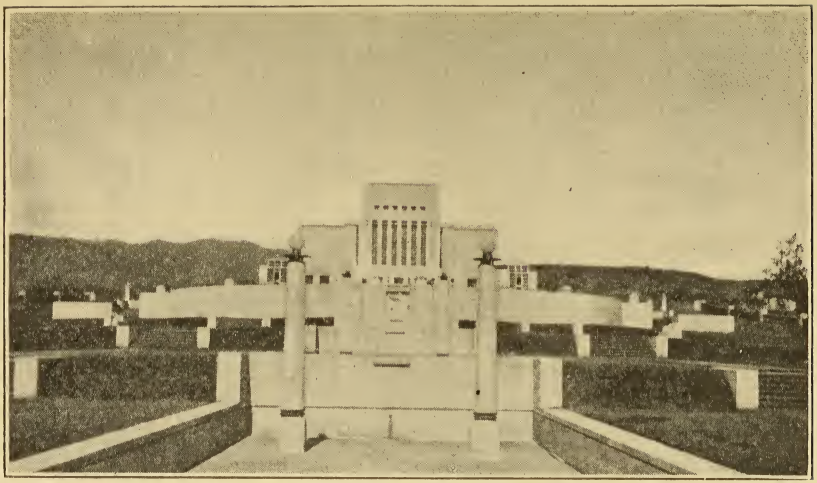
*10. "Building cities and temples."*

The building of settlements and cities has brought about the creation of a great inland empire—known to all the world today. The aspirations of the Latter-day Saints have by no means found full realization in these material things. Their highest aims are essentially spiritual. From the very beginning, and that, too, at great personal sacrifice, in a worldly sense, they have constructed beautiful and costly temples. Within six years after their arrival in the valley of the Great Salt Lake they laid the foundations of a temple that required forty years to complete and cost three-and-a-half millions of dollars. This great enterprize was undertaken by a people without capital, without credit and with a wilderness to subdue before they could even make their homes a certainty. Could greater exhibitions of faith and spirituality be found?

Before its completion three other temples, less pretentious, but nevertheless very worthy structures, were



*"And they shall build cities and Temples in that land."*



*Latter-dav Saints Temple at Laie, Oahu, Hawaii.*

built—in St. George, Logan and Manti. Then followed the two temples undertaken almost simultaneously, viz: the Hawaiian at Laie, Oahu, and the Canadian at Cardston. In addition to these very handsome and costly edifices the plans are well under way for another temple to build at Mesa, Arizona. So, a generation has scarcely passed until this prophecy concerning temple building is adequately fulfilled, and temple building is by no means at an end.

*11. "And Israel be made to rejoice."*

In the fulfillment of this very remarkable prophecy we behold the unfolding of the purposes of God with respect to the gathering of modern Israel. "The Valleys of the Mountains" immediately became the gathering place for the Saints who heard the voice of the true Shepherd as he called through the voices of his messengers, thus: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Joseph Smith declared this entire land of America to be the "Land of Zion," the gathering place of the Saints in the dispensation of the "fulness of times." With these great events now in full view, we see the fulfillment, not of Joseph Smith's prophecies alone, but of the prophecies of the holy men of old who spoke as they were moved upon by the Holy Ghost.

Of these great events the Hebrew Prophet Isaiah proclaimed:

> "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations shall flow unto it.*
>
> "And many people shall go and say, Come ye, and

let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And again:

"And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly; . . .

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Again:

"Fear not: I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and the south, Keep not back; bring thy sons from afar, and thy daughters from the ends of the earth;

"Even every one that is called by my name; for I have created him for my glory, I have formed him; yea I have made him."

Jeremiah, speaking of Israel's ultimate redemption, prophesied:

"Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely;

"And they shall be my people and I shall be their God."

Again from Jeremiah:

"In those days, and in that time, saith the Lord, the children of Israel, shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God.

"They shall ask the way to Zion with their faces thitherward, saying, Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Again from Ezekiel:

"For thus saith the Lord, God, Behold, even I, will both search my sheep, and seek them out.

"As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own lands, and feed them upon the mountains of Israel by the rivers, and in the inhabited places of the country.

"I will feed them in a good pasture and upon the high mountains of Israel shall their fold be: there

shall they lie in a good fold and in a fat pasture shall they feed upon the mountains of Israel.

No better recapitulation of the fulfillment of this very great prophecy could be made than the mere restatement of the prophecy itself:

*I prophesied that the Saints would continue to suffer much affliction—and would be driven to the Rocky Mountains—many would apostatize—others would be put to death by our persecutors—or lose their lives in consequence of exposure or disease—and some of you will go and assist in making settlements and build cities—and see the Saints become a mighty people in the midst of the Rocky Mountains.*

The prophecy is both epilogue and prologue. Three-quarters of a century recorded aforetime in ten lines. They contain the tragedy of human woe—man's inhumanity to man—the fierceness of human intolerance—the heroic achievement under stress of necessity—the failure of some under strain—fortitude to highest victory in martyrdom—sacrificial victims on the altar of human bigotry—the goal of achievement won by courageous perseverance—an empire rising out of the vales and crowning the peaks where all but the Prophet saw vast worthless wastes.

*Time—truth—triumph.*

Another prophecy concerning the deliverance of the Saints from the oppression of their intolerant foes was made by Joseph Smith on February 25, 1844. In recording the occurrences at an evening prayer meeting the Prophet wrote:

"I gave some instructions and prophesied that within five years we would be out of the power of

our enemies, whether they were apostates, or of the world, and told the brethren to record it, that when it comes to pass, they cannot say they had forgotten the saying." (Vol. 6, p. 225, Church History.)

This prophecy is to be found regularly recorded in the annals of the Church. It appeared in its chronolog-

President Young went to Knowlton's settlement on Bear Creek, and preached.

Sunday, 25.—I preached at the Temple Block. Hyrum also preached.

Evening I attended prayer meeting in the Assembly Room. We prayed that "Gen. Smith's views of the powers and policy of the United States" might be spread far and wide, and be the means of opening the hearts of the people. I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world, and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying.

Some rain in the evening, cloudy and foggy.

Monday, 26.—At home, a cold wind from the north. Rainy, dull day.

In the afternoon held court at the Mansion, City of Nauvoo vs. Orsimus. F. Bostwick, on complaint of Hyrum Smith, for slanderous

*Prophecy of Joseph Smith concerning the Saints being out of the power of their "old enemies" within five years from February 25th, 1844. This prophecy was published in the Deseret News, in the regular course of the Church History, which was being published in that paper. This reproduction was taken from the issue of June 3, 1857.*

ical place in every printed history running through the various periodicals in which the history was at first published. We reproduce the print as it appeared in the *Deseret News,* in 1857.

Five years from that date, February 25, 1844, the headquarters of the Church, and many thousand of its members, were safely located in the Rocky Mountains, beside the Great Inland Sea. They were fully one thousand miles from their hostile neighbors of Missouri and Illinois who had driven them out into the wilderness. Yet they had a different, but no less determined foe to overcome. For about this time they were battling for their existence in the great grasshopper war. In that tragic conflict every vestige of their substance was dreadfully threatened. But they were literally separated by a thousand miles of trackless waste from their human enemies. There were not even vindictive apostates to assail or betray. *"They were out of the power of their enemies!"*

## America—The Cradle of Humanity

"We have obtained a Land of Promise,
A land which is choice above all other lands.
If iniquity shall abound, cursed shall be the land.
But unto the righteous it shall be blessed forever."
—*Book of Mormon.*

From time immemorial the Garden of Eden has been regarded as having been somewhere on the eastern hemisphere. Within recent times its location has been supposedly determined. Biblical traditions seemed to place it in those parts with which the Bible-reading world was familar, and very naturally so. The New World was entirely out of consideration in connection with such matters for obvious reasons.

Science and revelation are free. They are not bound by tradition. Their objectives are truth and light. Their mission seems to be the breaking down of false traditions and ridding the world of error. Of the two, revelation is infallible, while science is honestly striving as hand-maid to truth. True science and revelation are always in harmony, though the former may require time to reach the perfect development of the truth that the latter releases as a flood of light decending from heaven.

In a revelation given to Joseph Smith, March 28, 1835, at Kirtland, Ohio, the following appears:

> "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into

the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

"These things were all written in the book of Enoch, and are to be testified of in due time."

In section 116 of the Doctrine and Covenants the exact location of Adam-ondi-Ahman is placed by revelation at Spring Hill, Davis county, Missouri.

Thus revelation, without regard to time-honored tradition, proclaims America as the land whereon man made his advent.

To science the question may still be an open one, she always opens the door to truth but seldom closes it.

It is interesting to discover what the disclosures of science are in this connection. With no attempt at anything like a thorough survey of the great field of speculation and knowledge on the subject, we introduce here some statements which seem to generously support, if not completely confirm, the revelation given to Joseph Smith on the matter.

Agassiz, the great American scientist, eloquently speaks thus on the subject:

"First born among the continents, though so much later in culture and civilization than some of more recent birth, America, so far as her physical history is concerned, has been falsely denominated the New World. Hers was the first dry land lifted out of the waters, hers the first shore washed by the ocean that enveloped all the earth beside; and while Europe was represented only by islands rising here and there above the sea, America already stretched an unbroken line of land from Nova Scotia to the far west."

Writing of the antiquity of man in America, John Fiske, in his "Discovery of America," says:

"It is altogether probable that the people whom the Spaniards found in America came by migration from the old world. But it is by no means probable that their emigration occurred within so short a period as five or six thousand years. A series of observations and discoveries kept up for the last half century seem to show that North America has been continuously inhabited by human beings since the earliest Pleistocene times, if not earlier."

Writing on the same subject, Thomas Jefferson, said:

"I suppose the settlement of our continent is of the most remote antiquity; the similitude between its inhabitants and those of the eastern part of Asia, render it probable that ours are descended from them, or they from ours. *The latter is my opinion*, founded on this single fact. Among the red inhabitants of Asia there are but few languages radically different; but among our Indians, the number

of languages is infinite, which are so radically different as to exhibit at present no appearance of their having been derived from a common source. The time necessary for the generation of so many languages must be immense."

Commenting on Mr. Jefferson's deductions, the *Americana* proceeds with this contribution to the subject:

"Since his time, however, scientific research, in its wonderful progress, has developed other reasons for the truth of the theory. Scientists have examined, in America, the skeletons of past geological ages and the remains of dead human beings which gave evidence of as early existence here as any yet found outside of America. . . . As early, however, as they indicate the presence of man in the eastern hemisphere, there have been findings of his relics and his bones in America, which show his presence here as early, if not earlier. Evidences of man in America during the Quaternary age, which some geologists estimate as two hundred thousand years ago, while others make the time much longer, have been found in the sands and gravels drifted by glacial currents and in localities with surroundings possibly indicating the Tertiary age. . . . They were found imbedded in the sands and gravel, which clearly indicated that they had reposed undisturbed ever since they had been deposited there by the glacial flood which deposited the sands and pebbles around them. The hard stone of which they had been made could not have been worn or chipped into the shape they bore by any force except that of the hand of man, and hence it is inferred that man was there when the current of the melting ice of the

early glacial period bore them there. This would take man back thousands of years beyond the Quaternary age to his possible existence in America in the Tertiary age.

. . . . . .

"America possibly had citizens to spare while the eastern hemisphere was void of inhabitants."

This article thus concludes:

"In the midst of these perplexities, we can have no reason to doubt that the power which is said to have created man in Asia might have created him elsewhere, and placed him in habitable quarters in America before any part of the eastern hemisphere was ready for his occupancy. *The first formed rocks which have yet been seen upon the globe, and the earliest forms of life yet discovered, and the oldest human relics which have yet been found, were in America.* If, therefore, man first lived and died and laid down his bones in the western world before he died and laid them down in the eastern hemisphere, why should we look for his origin in the east instead of the west? Why not claim him where we first find his remains, instead of troubling ourselves about the time of his coming and the place whence he came? The Orientals have not been able in thousands of years to fix the latitude and longitude of the Garden of Eden, where the human race is claimed to have first begun existence, and as the question is still open, *the occidentals may reasonably claim America as the first land above the ocean and the first inhabited by man, until the proof is made clear of an earlier inhabited continent.*"

## The Prophecy Regarding Stephen A. Douglas

A prophecy of surpassing interest, and one of transcending importance to the person affected, is the one made by Joseph Smith with respect to the life and destiny of Judge Stephen A. Douglas.[1] Judge Douglas was sitting on the bench of the Illinois judiciary during the residence of the Latter-day Saints in that state. He tried some of the cases in which Joseph Smith was defendant. He was at other times a candidate for office and had reason to be informed on all public matters and acquainted with all people of influence and repute. An intimate and friendly relationship existed between him and the "Mormon" leader. On one occasion the judge and Joseph Smith had a long and important meeting, during which the story of the expulsion of the Latter-day Saints from Missouri was narrated to the judge. This interview occupied fully three hours, and brought forth words of

[1]Stephen A. Douglas of Illinois was a self-made man of tremendous energy, a masterful politician, and an unrivaled debater. He came from a Vermont farm to the new western country, as a very young man, and rose rapidly through minor offices to a judgeship in the supreme court in Illinois. He was sent to the House of Representatives in 1843, and to the Senate in 1846. Although then but thirty-three years of age, Douglas immediately assumed an important place in the Senate, through his brilliant powers of debate. He was soon recognized as the leader of the Democratic party in the north, and after the death of Calhoun, Clay and Webster, he became the foremost figure in American public life.

condemnation for the state officials of Missouri because of the culpability and turpitude of their conduct with respect to the treatment of the "Mormon" people.

The conference, both cordial and friendly, terminated rather dramatically by the "Mormon" prophet making this remarkable prediction concerning Mr. Douglas:

> *"Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."*

This prophecy was made on the eighteenth day of May, 1843. William Clayton was present on the occasion, and to him we are indebted for the record of the incident.

At the time of this event, Stephen A. Douglas was in his thirtieth year and though a bright and promising young man, he was scarcely known outside of his own state. He was decidedly lacking a national reputation. As time swept on, his political career took definite shape and he was elected to the Congress of the United States, serving in both bodies. There he became a conspicuous character and had much to do with the slavery question. His abilities soon won for him the recognized leadership of the Democratic party.

While the star of Douglas was rapidly ascending to its zenith, the *Deseret News,* a small weekly paper published in the city of the Great Salt Lake, printed the interview of Douglas and Joseph Smith, giving the prophecy in full. This incident appeared in the regular order of the History of the Church which was then being pub-

# THE DESERET NEWS.

TRUTH AND LIBERTY.

BER 29. GREAT SALT LAKE CITY, WEDNESDAY, SEPTEMBER 24, 1856. VOLUME VI.

TABLE OF CONTENTS.


Deseret Dramatic Association—Manager Robinson ... 28
The Society of G. F. Party, Beware, Beware ... 28
Fashionable Intelligence ... 28
Marriages ... 28
Deaths ... 28
Poetry—Lines on the Death of Sister Ann Maria Young ... 29
Poetry—Lines on the Death of Sister Ann Maria Young ... 29
Poetry—Lines on the Death of Sister Ann Maria Young ... 29

lished in weekly instalments in that paper. This was in the year 1856. In that year the Democrats passed over their great leader, Stephen A. Douglas and nominated James Buchanan, of Pennsylvania. The Democratic party was successful in the election, Buchanan receiving one hundred and seventy-four electoral votes and Fremont receiving one hundred and fourteen. The presidential bee was busily buzzing in the Douglas bonnet during that year. One historian has this to say of the political situation of that year:

> "It is true that Douglas could not hope to win the Democratic nomination for president without the favor of the South, and perhaps this fact is sufficient to account for his willingness to open the Kansas-Nebraska territory to slavery. For the men who in all probability would be his rivals for the nomination in 1856, were all, in one way or another, courting the favor of the South. These men were President Pierce, who was almost slavishly following the guidance of his Secretary of War, Jefferson Davis; Secretary of State, Marcey, who advocated the annexation of Cuba; and our minister to England, Buchanan, who signed the Ostend Manifesto."

In 1856 and 1857 the people of the east were greatly agitated over the "Mormons," because of rumors and dramatic stories that were brought to them by every means of communication then available. They were stories of crime, outrages, disloyalty and high treason. Campaigners like effective issues. So Douglas, deliberatly disregarding the advice and fearful warning of Joseph Smith, given in 1843, stepped upon the platform and took a hand in the "Mormon" affair. His long

## HISTORY OF JOSEPH SMITH.

MAY, 1843.

Monday, 15.—Emma having arrived at Yelrome last night, from Quincy, with the carriage, we rode home together; on our way we stopped a short time at bro. Perry's. Brothers George A. Smith and W. Woodruff rode in my carriage. I was asked if the horse would stand without tying. I answered, yes, but never trust property to the mercy or judgment of a horse.

The following is from the journal of Geo. A. Smith:—

"At noon stopt at the house of Mr. McMahon, a notorious anti-Mormon, at Green Plains. Had waited sometime for Mac to come in, Joseph and myself spent this time in conversation on the grass plot south of the house. Joseph asked my opinion of W. W. Phelps as an editor. I told him that I considered Phelps a tenth part of an editor, and that was the reason; when it came to the cool discretion necessarily intrusted to an editor in the control of public opinion, the soothing of enmity, he

pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified we shall see that it is all matter.

The priest seemed pleased with the correction, and stated his intention to visit Nauvoo.

A conference was held in the Columbian Hall, Grand street, New York, where 15 branches, 6 high priests, 36 elders, 19 priests, 16 teachers, 5 deacons, and 387 members were represented; 49 have been baptized since last conference, many have moved to Nauvoo, and 28 have been excommunicated. Four elders and one priest were ordained.

Thursday, 18.—We left Macedonia about 8½ a.m., and arrived at Carthage at 10.

The following brief account is from the journal of William Clayton, who was present:—

"Dined with Judge Stephen A. Douglass, who is presiding at court. After dinner Judge Douglass requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours; he also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for

stones were from six to eight inches in circumference; much damage done.

Tuesday, 16.—At 11 o'clock, I, with George Miller, William Clayton, Eliza and Lydia Partridge, and J. M. Smith, started for Carthage, where we tarried about half an hour conversing with different individuals; when we started from Amus; arrived about 3½ p.m., and stayed at William G. Perkins' for the evening, then went to B. F. Johnson's with William Clayton and Miller. Before retiring, I gave brother and sister Johnson some instructions on the priesthood, and putting my hand on the knee of Wilson, said, "Your life is hid with Christ in God, and so are many others; nothing but the unpardonable sin can prevent you from inheriting eternal glory, for you are sealed up by the power of the priesthood unto eternal life, and have taken the step necessary for that purpose.

Except a man and his wife enter into an everlasting covenant, and be married for eternity, while in this probation, by the power and authority of the holy priesthood, they will cease to increase when they die, that is, that they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or consent thereto; all other sins will be

President Smith, in concluding his remarks, said, that if the government which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow, and I prophesy in the name of the Lord God of Israel, that unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished; thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge you will aspire to the Presidency of the United States, and if ever you turn your hand against me or the Latter Day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life.

He appears very friendly, and acknowledged the truth and propriety of President Smith's remarks."

*Stephen A. Douglas prophecy published in the Deseret News. in 1856, four years before its complete fulfillment.*

acquaintance with the Latter-day Saints, his eminence as a public man, together with his brilliant abilities as an orator made his speech upon the subject a momentous one. It was delivered at Springfield, Illinois, June 12, 1857. A complete report of the address was published in the Missouri *Republican,* exactly six days later. According to that report the great Douglas handled the question "without gloves." He grouped his arraignment of the "Mormon" people under three headings, something like this:

I. Nine-tenths of the inhabitants of Utah territory are foreign-born. They refuse to become citizens, or to recognize the Government of the United States as permanent authority.

II. "Mormons" are bound by horrible oaths, and terrible penalties to recognize and maintain the authority of Brigham Young as paramount to that of the United States. And that they expect ultimately to subvert the Government of the United States to that of Brigham Young.

III. That this alien government of Brigham Young is forming alliance with the Indian tribes, inciting them to hostility and organizing bands of "Danites" or "destroying angels," etc., etc.

Now read his own words:

> "Let us have these facts in official shape before the president and Congress and the country will learn that in the performance of the high and solemn duty devolving upon the executive and Congress there will be no vascilating or hesitating policy. *It will be as prompt as the peal that follows the flash —as stern and unyielding as death.* Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an

official shape—*the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots and seared over by the red hot iron of stern, unflinching law.* . . . To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age," etc., etc.

(See Senator Douglas' advice to Joseph Smith through Orson Hyde, page 59.)

The mail was carried with emigrant trains in those days, consequently the papers containing this arraignment of the "Mormon" people did not reach Great Salt Lake City for some weeks. On Sept. 2, 1857, the whole editorial page of the courageous little *Deseret News* was devoted to a reprint of and answer to Mr. Douglas' bitter speech. Albert Carrington was editor of the *News* at the time. The editorial runs over the allotted page and concludes elsewhere in the same issue with this incomparably bold and fearless rebuke and overwhelming condemnation. After reviewing Judge Douglas' vehement denunciation of the Latter-day Saints the editor addresses Douglas as though it were Joseph Smith reiterating his warning of fourteen years before:

"That you may thoroughly understand that you have voluntarily, knowingly and of choice sealed your damnation, and by your own chosen course have closed your chance for the presidential chair, through disobeying the council of Joseph, which you formerly sought and prospered by following, and that you in common with us, may testify to all the world that Joseph Smith was a true Prophet, the

# THE DESERET NEWS.

TRUTH & LIBERTY.

1857

ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, SEPT. 2.


## COMMENTS

UPON

"The Remarks of Hon. Stephen Arnold Douglas,

DELIVERED IN THE STATE HOUSE AT SPRINGFIELD, ILLINOIS, ON THE 12TH JUNE, 1857;" AND PRINTED IN THE MISSOURI REPUBLICAN OF JUNE 18.

In compliance with a request, Senator Douglas remarked at some length upon the three following 'points':

"1st. The present condition and prospects of Kansas.

2nd. The principles affirmed by the Supreme Court of the United States in the Dred Scott case.

3rd. The condition of things in Utah, and the appropriate remedies for existing evils."

The Senator's remarks upon his 1st and 2nd points will be passed over very briefly, as the past and present condition of affairs in Kansas are very well understood; and it is not probable that either the pro or anti slavery party

*Editorial comment on the famous speech of Douglas on the Mormon question, in which he recommended the "pestiferous . . . cancer must but cut out by the very roots, and seared over by the red-hot iron of stern, unflinching law."*

also that you may have a testimony of the truth of the assertions that you did know Joseph and this people and the character of their enemies, (and neither class have changed, only as the Saints have become BETTER and their enemies WORSE,) and also that you may thoroughly understand that you have voluntarily, knowingly, and of choice sealed your damnation and by your own chosen course have closed your chance for the Presidential chair, through disobeying the counsel of Joseph, which you formerly sought, and prospered by following, and that you, in common with us, may testify to all the world that Joseph was a true Prophet, the following extract from the 'History of Joseph Smith' is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration:—

[From the Deseret News, Sep. 23, 1857.]

Thursday, May 18, 1843.—We left Macedonia about 8½ a. m., and arrived at Carthage at 10.

The following brief account is from the journal of William Clayton, who was present:—

"Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours; he also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress, and Mr. Van Buren's pusillanimous reply, 'Gentlemen, your cause is just, but I can do nothing for you;' and the cold unfeeling manner in which he was treated by most

*At the conclusion of the editorial answering Mr. Douglas, the Deseret News reprints the prophecy of Joseph Smith, which it printed the year previous, for his "benefit and careful perusal," boldly adding that he had sealed his own doom and had "closed his chances for the Presidential chair." This was in 1857, three years before his nomination and subsequent defeat.*

following extract from the history of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusual and most candid consideration."

Then followed the prophecy which was printed in the same paper on September 24th of the year previous. "God is not mocked; as ye sow, so shall ye reap."

Now mark the course of this man standing within reaching distance of the highest of earthly honors.

This was the anti-climax of his career. He was an avowed candidate for the presidency and by reason of his unequalled leadership, his commanding position seemed to be without a rival. Yet he had put at naught the word of God. Writing of him in 1858, Muzzey says:

"Towards the end of Douglas' second term in the United States Senate, he returned to his own state in the summer of 1858 to promote his political interests. He was in disgrace with the administration and in considerable private embarrassment. A great part of his fortune had been swept away by a severe financial panic which had come upon the country in 1857, as a result of over-confidence in the early fifties and too sanguine investments in western farms and railways.

"The great conventions of 1860, which were to nominate candidates for the most important presidential election in our history, began with the meeting of the delegates at Charleston, South Carolina, April 23rd. Six states bolted the convention over an unwillingness to accept the Douglas platform which stood for popular sovereignty. These bolters were intense believers in slavery as a right—a moral, social and political right."

"The two wings of the Democratic party re-assembled in June, at Baltimore, the 'regulars' nominated Douglas and the pro-slavery 'bolters' nominated John Breckinridge, vice-president under Buchanan."

The wildest enthusiasm followed the nomination of Mr. Douglas. His popularity, his brilliant talents in debate, his political leadership, his senatorial achievements gave him great advantage, especially over the unknown, ungainly, western man whom the Republicans had named in the "Wigwam" at Chicago. Another advantage or assurance seemed to exist in the comfortable majority the people had given the then present Democratic administration. Lincoln and Douglas stumped the country together. Their debates were epoch-making of themselves. But when the returns of that November 6th election were all canvassed, the "rail splitter," "honest Abe" Lincoln was found to have received 180 votes of the electoral college while Douglas received but 12. Only two states in the electoral college voted for Stephen A. Douglas. They were Missouri and New Jersey.

Scarcely anything remains to be said of Mr. Douglas after that unhappy, fateful political contest. Twenty days less than one year after his nomination by the democratic convention, "while yet in the prime of his manhood,—48 years of age—Stephen A. Douglas died at his home in Chicago, a disappointed, not to say, broken-hearted man."

After his defeat Apostle Orson Hyde wrote him a personal letter which the *Deseret News* published in November of that year. This letter, which is reproduced from the files of the *News* possesses the value of identifying another witness to this remarkable prophecy.

The divine inspiration of this great manifestation is

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."*—PETER.

No. 9, Vol. XXI. Saturday, February 28, 1859. Price One Penny.

## HISTORY OF JOSEPH SMITH.

President Smith, in concluding his remarks, said × × × × × × × × × × × × × Judge, you will aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

ordained brother

worthy of the o

Elder Goodf
R. Anderson vi
ment in Lee C
Spent three w
one Priest, and
La Salle Count

From thence
visited a large
consin Territo
dation of a gr
There are now

*Prophecy concerning Stephen A. Douglas, published in the above periodical in 1859.*

## JUDGE DOUGLAS.

EPHRAIM, Utah Territory,
Nov. 27, 1860.

Will the Judge now acknowledge that Joseph Smith was a true Prophet? If he will not, does he recollect a certain conversation had with Mr. Smith, at the house of Sheriff Backenstos, in Carthage, Illinois, in the year 1843, in which Mr. Smith said to him: "You will yet aspire to the Presidency of the United States. But if you ever raise your hand, or your voice against the Latter Day Saints, you shall never be President of the United States."

Does Judge Douglas recollect that in a public speech delivered by him in the year 1857, at Springfield, Illinois, of comparing the Mormon community, then constituting the inhabitants of Utah Territory, to a "loathsome ulcer on the body politic;" and of recommending the knife to be applied to cut it out?

Among other things the Judge will doubtless recollect that I was present and heard the conversation between him and Joseph Smith, at Mr. Backenstos' residence in Carthage, before alluded to.

Now, Judge, what think you about Joseph Smith and Mormonism?

ORSON HYDE.

*Letter of Orson Hyde, addressed to Stephen A. Douglas, after the election the results which fulfilled the prophecy of Joseph Smith concerning Mr. Douglas. This letter also makes known the fact that Mr. Hyde was present when this celebrated prophecy was made.*

proven at the hands of time. Its genuineness is equally well established. Its publication long prior to the culminating events it foreshadowed are also proven beyond a doubt.

It was first published in the *Deseret News* of September 24, 1856. It next appeared in the *Millennial Star*, a Liverpool publication, in February, 1859. It was republished in the *Deseret News* in September of 1857.

Edward W. Tullidge, official historian for Salt Lake City, whose work was published as late as 1885, says of this Douglas prophecy:

> "This prediction of the "Mormon" Prophet in his conversation with Douglas is singularly authentic and was published years before the Illinois Senator recommended the Government to 'cut the loathsome ulcer out.'"

It should be added that Mr. Tullidge was in no sense an orthodox "Mormon." In fact at one time he left the Church entirely. He was here in very early days and was one of the most gifted men of letters in his time.

So, this incident, though entirely personal in its character, affords another piece of incontrovertible evidence to the divine mission and inspiration of Joseph Smith. *Time—truth—triumph!*

## Book of Mormon—A Prophecy

The Book of Mormon is a prophecy of a new gospel dispensation which was opened at the time of its coming forth.

The Book of Mormon is a volume of prophecy and is also the fulfillment of innumerable prophecies. It was translated by Joseph Smith by "the gift and power of God," and was published to the world in 1829—a decade less than a century ago. It purports to be a religious and political history of distinct and separate peoples who occupied this land at, for the most part, widely remote periods. Both peoples were divinely led to this land from the eastern hemisphere.

They, through their prophets, were in more or less constant communication with the Deity. From him they received a very clear and exalted conception of the mission and destiny of this land of America. To them it was a "choice land," to be held in reserve until modern times when its great role among the nations of the earth would be played. Some one has said in recent times, "One of God's greatest experiments, the development of North America."

These declarations concerning the "land of liberty"—America—are largely responsible for the lofty patriotism of the Latter-day Saints. No people of religious development could have a higher and more exalted conception of the destiny and mission of their country than do the Latter-day Saints. It is as deeply written in their souls as

it is in the base and fabric of their sacred literature. God hath spoken it, who can deny it?

So was it with the ancient inhabitants of the land. Here are a few sentiments held by them concerning this land:

> "The land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; . . .
>
> "And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity." . . .

1. *"A choice land."*

> "The discovery of the New World by Columbus was the most dramatic incident in the secular history of mankind. It may be in the moral vicissitudes of the race something of heroism, of sacrifice more grand and ennobling has occured; but among the distinctly human events nothing so wonderful and inspiring has ever been witnessed as the uplift of the darkness and the revelation of the dawn on that October morning when 'Land Ho!' was the cry from the prow of the Pinta."—From Ellis' History of Our Country.

Draper says:

> "The discovery of America agitated Europe to its deepest foundations. All classes of men were affected. The populace at once went wild with the lust of gold and a love of adventure. Well might

> Pomponius Laetus shed tears of joy when tidings of the great event reached him. Well might Leo X., a few years later, sit up till far in the night reading to his sister and his cardinals the 'Oceania' of Anghiera."

And these early enthusiasts on the greatness of America had only a most meagre suggestion of her real greatness. She has in little more than a century developed the greater portion of the world's wealth. She has within the last five years, literally saved a war-mad world from starvation, as well as from a merciless and tyrannical despotism. She is creditor to Europe in many billions, and Europe, and humanity as a whole, are debtors to America for something that cannot be measured in treasure—the introduction of a genuine democracy in the earth, and finally, its complete preservation, if not its perpetuation for all time to come.

Speaking of America's resources, an authority of finance made this remarkable disclosure concerning what our country was able to do during the recent war:

> "In the few months that we were engaged in war, the expenditures made, the obligations authorized by the Government exceed all the expenditures of our Government for all purposes during the prior one hundred and forty years, including the cost of all the wars we have fought; of all the pensions we have paid; of all the buildings and public works the Government has constructed; of all the navies we had built and all the canals we had dug; yet after all this tremendous outlay our resources were not seriously strained. Had it been necessary to win the war, all that expenditure of treasure would have been repeated over and over again and again; and the loyal-

> ty and patriotism of our people would have supported the program and our resources would have withstood the strain."

And of her political mission was it not written in the ages past: "And he will lift up an ensign to the nations from afar?"

Has she not been the political hope of humanity from the day of her founding?

Of the importance of her place in the world let the great Webster speak:

> "If in our case, the representative system ultimately fails, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth."

In the light of the important part which America has played in the world's great war she was obviously proven to be "a choice land, which the Lord God had reserved for a righteous people," as well as for a sacred and worthy purpose. It is as plain to the world today as it was to those ancient American prophets that God had a mission and a destiny for America.

2. *"And he that fighteth against Zion shall perish, saith God."*

DISCOVERY AND CONQUEST BY SPAIN.

Immediately upon the discovery of America, the King and Queen of Spain sent a representative to the court of

Pope Alexander VI for the purpose of securing in themselves a good and sufficient title to the territory thus found. Precedent had already paved the way, and with the conviction evidently in mind that "pagans and infidels have no lawful property in their lands and goods, but that the children of God may rightfully take them away," the bull was issued. Acting on the further assumption that "all countries under the sun are subject of right to papal disposal," the transfer was made to Spain "in the fulness of apostolic power, of all lands west and south of a line drawn from the arctic to the Antarctic pole one hundred leagues west of the Azores." (This must have been one of the largest real estate transfers of the season; at least it was the most important one.)

It directed that unbelieving nations be subdued, "and that no pains be spared in reducing the Indians to Christianity."

Subsequent events prove with what nicety of expression that word "reduce" was used. The Indians were even denied common Adamic descent. (Cortez and Pizzaro literally wrote their names across the vales and mountains of Mexico and Peru in living streams of blood.

Under such headings as the ones that follow, Draper describes the deeds of Spain in a land "consecrated to human liberty:"

> "The American Tragedy," and "The Crime of Spain."
>
> "The lust for gold was only too ready to find its justification in the obvious conclusion [viz.: that the Indians were not members of the human family]; and the Spaniards, with appalling atrocity, proceeded to act towards these unfortunates as though they did not belong to the human race. Already their lands

> and goods had been taken from them by apostolic authority. Their persons were next seized, under the text that the heathen are given as an inheritance, and the uttermost parts of the earth as a possession. It was one unspeakable outrage, one unutterable ruin, without discrimination of age or sex. Those who died not under the lash in a tropical sun died in the darkness of the mine. From sequestered sand-banks, where the red flamingo fishes in the gray of the morning; from fever-stricken mangrove thickets, and the gloom of impenetrable forests; from hiding places in the clefts of the rocks and the solitude of invisible caves; from the eternal snows of the Andes, where there was no witness but the all-seeing sun, there went up to God a cry of human despair. By millions upon millions, whole races and nations were remorselessly cut off. The Bishop of Chiapa affirms that more than fifteen millions were exterminated by his time! From Mexico and Peru a civilization that might have instructed Europe was crushed out."

Here Draper asks: "Is it for nothing that Spain has been made a hideous skeleton among living nations?" He answers: "Had not her punishment overtaken her, men would have surely said, 'There is no retribution, there is no God?" He continues in the fearful indictment: "It has been her evil destiny to ruin two civilizations. Oriental and Occidental, and to be ruined thereby herself. With circumstances of dreadful barbarity she expelled the Moors, who had become children of her soil by as long a residence as the Normans have had in England from William the Conqueror to our time. In America she destroyed races more civilized than herself. Expulsion and emigration have deprived her of

her best blood, her great cities have sunk into insignificance, and towns that once had more than a million of inhabitants can now show only a few scanty thousands."

With such a history as this in a land which had been dedicated to the cause of Freedom, little wonder that the perpetrator of such crimes should meet a speedy and withering judgment at the hands of the God who had uttered these unalterable decrees.

And, as if to affirm and verify these decrees, this nation some score of years ago, in the name of humanity arose in righteous indignation and freed the hemisphere of this ancient unconscionable despot. She was forced to surrender her last Occidental possession when Cuba was let free from her cruel grasp. And thus the greatest prize, the richest possession ever held by earthly monarch was lost to her forever.

God had declared centuries ago that he would "fortify this land against all other nations," and it was further decreed that "he that fighteth against Zion shall perish, saith God." Thus the fatal verdict fell upon Spain.

3. *"And I will fortify this land against all other nations."*

The great powers of the earth were contending for supremacy in the land. Spain was early on the recession as the foresight of France turned her penetrating eye toward America. England's superior statesmanship was steadily supplanting France. Then the newly born nation arose in resistence to the foreign encroachments.

"The armies rose from out the earth,
And great ships loomed upon the sea,
And Liberty had second birth
In blood and fire and victory!"

Three great empires were exercising temporary dominion over the land. Three sovereign powers with England rapidly rising to supreme control. But the God of this land had outlined an altogether different program. Behold the miracle of the God of nations turing their greedy conflicts into a glorious consummation of his own well-defined plans and purposes! Let the old historian, Marcus Wilson, relate the wonderful story as he interpreted the unfolding plans of the Almighty:

> "Thus closed the most important war in which England had ever been engaged,—a war which arose wholly out of her ungenerous treatment of her American colonies. The expense of blood and treasure which this war caused England was enormous; nor, indeed, did her European antagonists suffer much less severely. The United States was the only country that could look to any beneficial results from the war, and these were obtained by a strange union of opposing motives and principles *unequalled in the annals of history.* France and Spain, the arbitrary despots of the old world had stood forth as the protectors of an infant republic, and had combined, contrary to all the principles of their political faith, to establish the rising liberties of America. *They seemed but as blind instruments in the hands of providence, employed to aid in the founding of a nation which should cultivate those republican virtues that were destined yet to regenerate the world upon the principles of universal intelligence, and eventually to overcome the time-worn system of tyrannical usurpation of the few over the many.*"

4. "*Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage,*

*and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."*

The heritage of a righteous occupancy of the land of America is perfect freedom.

The discoverers of America came as conquerors and not as colonizers or home seekers. Lust for gold, and love of conquest never built homes, but have destroyed them by thousands. The Pilgrim Fathers, the Huguenots and the Puritans were essentially home makers. They came to this land to live, not to plunder and destroy. Thus America received from the Old World the virile, the serious, the home-loving, the heroic and the brave, whom Webster befittingly styled "the best blood of Europe." The home is the greatest paladium of freedom. It is the greatest resistent to encroachment. It is the greatest inspiration to defensive combat. It is the greatest justification and the surest foundation for independence. This is a land that can supply, more perfectly than any other, the infinite variety of man's wants, hence, the natural elements of home making are here. With these abounding, independence becomes natural and also inevitable.

Thus while Spain, France, and England were engaging in contests of diplomacy and strategy, often resorting to arms, the real seeds of patriotism were making sturdy growth in the thrifty colonies which were spreading throughout New England. When once men become tillers of the soil, which they call their own, a wholesome and abiding patriotism becomes firmly rooted in it. So, when a king of wretched mental endowments, pursuing a narrow-minded policy, persists in levying oppressive taxes upon the home of patriots, resentment is inevit-

able. Thus England, unfortunate in having a reactionary monarch on her throne, alienated the loyal colonist of America and lost the greatest possession over which she ever exercised sovereign authority.

It was inevitably so, however. The patriots at first flouted the idea of separation. They patiently and humbly plead for redress and adjustment of grievances. But King George III. persisted in provoking them to resentment. Let these noble declarations of causes and necessity of taking up arms, as framed in Philadelphia in 1775, speak for their aspirations:

> "Our cause is just. Our union is perfect. Our internal resources are great, and, if necessary, foreign assistance is undoubtedly obtainable. We gratefully acknowledge, as signal instances of the Divine favor toward us, that his providence would not permit us to be called into this severe controversy, until we were grown up to our present strength, had been previously exercised in war-like operations, and possessed of the means of defending ourselves. With hearts fortified with these animating reflections, we most solemnly, before God and the world *declare*, that, exerting the utmost energy of these powers, which our beneficent Creator hath graciously bestowed upon us, the arms we have been compelled by our enemies to assume, we will, in defiance of every hazard, with unabating firmness and perseverance, employ for the preservation of our liberties; being with one mind resolved to die freemen rather than live slaves.
>
> "Lest this declaration should disquiet the minds of our friends and fellow subjects in any part of the empire, we assure them that we mean not to dis-

> solve that union which has so long and so happily subsisted between us, and which we sincerely wish to see restored. Necessity has not yet driven us into that desperate measure, or induced us to excite any other nation to war against them. We have not raised armies with ambitious designs of *separating from Great Britain, and establishing independent states.* We fight not for glory or for conquest. We exhibit to mankind the remarkable spectacle of a people attacked by unprovoked enemies, without any imputation or even suspicion of offense. They boast of their privileges and civilization, and yet proffer no milder conditions than servitude or death."

Then came, contrary to their cherished traditions and sincere wishes, the inevitable step by which "whatsoever nation shall possess it [this land], shall be free from bondage, and from captivity, and from all other nations under heaven," in the Declaration of Independence.

> "We . . . solemnly publish and declare, That these United Colonies are, and of right ought to be free and independent states; that they are absolved from all allegiance to the British Crown and that all political connection between them and the State of Britain, is and ought to be totally dissolved; *and that as free and independent states*, they have full power to levy war, conclude peace, contract alliances, establish commerce, and do all other acts and things which *independent states may of right do.* And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

### 5. *"A land of liberty," and "no kings upon the land."*

The Book of Mormon, by the mouth of one of its prophets who lived some six hundred years B. C., made this prophetic declaration concerning the land of America:

> "And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;
>
> "And I will fortify this land against all other nations;
>
> "And he that fighteth against Zion shall perish, saith God;
>
> "For he that raiseth up a king against me, shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever that hear my words."

This prediction regarding the land of America, and its occupancy by Gentile nations seems to refer entirely to times subsequent to its discovery by Columbus.

In the Book of Mormon this land is called the inheritance of the descendants of Joseph, but it also says that the "Gentiles shall be blessed upon the land." These are the "times of the Gentiles" and they are today the recipients of Divine favor as never before. During this great and favored period of history this land, which was held in reserve, was to become inhabited. Here Zion was to be built up and to it "all nations" should "flow." Hence we conclude that from the time of the discovery, "there shall be no kings upon the land, who shall raise up unto the Gentiles."

It is remarkable that so few attempts have been made

to establish thrones in America. Perhaps the most substantial barrier has been the Monroe Doctrine, although, there has, for the most part, been so little real force behind that "doctrine" that its very weakness has invited more than one European monarch to attempt to "smash it." Be that as it may, it is a very remarkable thing that the Book of Mormon decree against kings should find such extraordinary confirmation as this very historic pronouncement affords.

It defied all the world to attempt to set up any authority of their own, or to interfere with any of the independent governments then existing in North or South America. (According to Joseph Smith the whole of America, both North and South, constitutes the land of Zion.)

In a word the real meaning of the Monroe Doctrine is, "Hands off" and that too, to all the world. Read the Doctrine:

> "The American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization for European powers. . . . We should consider any attempt on their part to extend their system to *any portion of this hemisphere* as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view any interposition for *the purpose of oppressing or controlling, in any other manner, their destiny, by any European power, in any other light*

*than as the manifestation of an unfriendly disposition toward the United States."*

One could imagine that the Book of Mormon prophet might have been standing at the elbow of President Monroe when he signed the document as it was handed to him by his Secretary of State, John Quincy Adams. For the Monroe Doctrine is nothing more than the Book of Mormon prophecy put in the form of a state paper. It has been tested and tried. It has been called the "most magnificent bluff in history, and so far the most successful." At any rate, it has stood. It has been affirmed and re-affirmed by President after President until it is now upheld and proclaimed as with the voice of a hundred millions of people. So important is it in the estimation of many of the American people, that the proposed League of Nations is not considered satisfactory to this country until the other nations shall not only *recognize* the doctrine, but actually *accept it,* and that, too, as it shall at all times be interpreted and applied by the United States. Could a great nation pursue a definite course of action with respect to a fixed policy, with more steadfast purpose than our nation has in maintaining this Doctrine? For well nigh one hundred years we have walked, without deviation, in the path pointed out for us more than two thousand years ago by the prophets of ancient America.

### "THE EMPIRE OF MEXICO."

While the United States was in the midst of the great struggle of the Civil War, Napoleon III. thought the opportune time had arrived for him to test the integrity of the Monroe Doctrine. France had long appreciated the strength that colonial possessions in America would

bring to her. She wished to extend her trade in that direction. A handsome kingdom on the other side of the Atlantic appealed to "Napoleon the Little" as an alluring enterprise. Especially, if it proved to be a kingdom of stability, where a comfortable throne would be made secure. So, he decided to try it out on somebody else until it should get beyond the experimental stage. Maximilian of Austria, brother of the late Francis Joseph, Emperor of Austria, was the victim. Archduke Maximilian was escorted by fifty thousand Frenchmen who were expected to see that he did not fall from his "throne of Mexico." With this French army, the emperor was soon in control of strife-torn Mexico. He was coronated on April 10, 1864. The United States, having on its hands quite a little domestic problem, could not attend the coronation ceremonies, as she would have liked. She thought the affair should have been delayed until such time as she could attend. It really was discourteous to treat a close neighbor so. The United States refused to recognize the empire. And when our own domestic problem was finally settled, we notified Napoleon that his make-shift "Emperor of Mexico" was altogether out of style in America and that he had better take him back to Europe. Secretary Seward had also notified him that we could not allow the Monroe Doctrine to be so infringed. Napoleon had observed what had occurred at Vicksburg and Gettysburg and began to lose faith in the success of his would-be ally, the Southern Confederacy. In 1866 he withdrew his fifty thousand troops from Mexico. He was about to take Maximilian back, when, contrary to all the rules of etiquette, the Mexican revolutionists took him and some of his generals out to Queretaro, where they were court-martialed and shot to death. Th s the short-lived "Em-

pire of Mexico" proved an evanescent dream, coming to a quick and tragic end.

*"There shall be no kings raised up unto the Gentiles upon this land."*

### UNHAPPY DOM PEDRO OF BRAZIL.

It is true that an Imperial throne was established in Brazil in the early part of the last century. It passed through many vicissitudes and revolutions. Emperors were deposed; regencies reigned for juvenile kings; and, finally, the emperor was ordered to "leave the country with his family within twenty-four hours." In the dark of the night the imperial family was taken on board a cruiser. When the ship left the harbor it carried with it, not only the royal family, but as if to rid America of every vestige of imperialism it took with it the catafalque, i. e. the imperial stage with all its pompous drapings, throne and all.

And that is the last word of royal occupancy in modern times of any fragment of both North and South America.

*"This shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land."*

## Orson Hyde

"Where there is no vision the people perish."
—Proverbs.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos.

The life's ministry of Orson Hyde, a member of the quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, affords some interesting as well as remarkable instances of prophetic manifestations and their striking fulfillment. It is used as a demonstration of the evidence of prophecy which has characterized the Gospel dispensation now upon the earth. Time affords opportunity to verify these predictions. Some of them arise above the individual into the domain of racial, if not world, concern. But, in every instance, they are the unmistakable evidences of a Divine communication. Particular interest arises out of the recent occurrences in the Far East.

Orson Hyde was baptized by Sidney Rigdon in the fall of 1831, and was confirmed a member of the Church by the Prophet Joseph Smith. He was called to the apostleship through the instrumentality of the Three Witnesses to the Book of Mormon, and was set apart to that sacred office by the Witnesses on the 15th day of February, 1835. Oliver Cowdery conferred the ordination blessing, and, in addition to other endowments of

ordination, blessed him in the spirit of prophecy as follows:

> "That he should go forth to the nations of the earth to proclaim the Gospel; . . . and that he should go forth according to the commandment, both Jew and Gentile; . . . and go from land to land and from sea to sea."

At the time of his confirmation as a member of the Church, or subsequently, he was blessed by Joseph Smith with the prophetic promises that follow:

> *"In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering of that people."*

At a General Conference of the Church held on April 6, 1840, at Nauvoo, Illinois, Orson Hyde was one of the speakers. During the course of his address he made the very remarkable statement that "It had been prophecied some years ago that he had a great work to perform among the Jews; and that he had recently been moved upon by the Spirit of the Lord to visit that people, and gather up all the information he could respecting their movements, expectations, etc."

The conference called Mr. Hyde to go upon this his mission to Jerusalem. Credentials were issued to him setting forth the specific work he was to perform in connection with the Jewish people and their re-establishment in the land of their fathers. The document runs thus: "The Jewish nations have been scattered abroad among

the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land has already arrived."

His mission was to visit the cities of London, Amsterdam, Constantinople, and Jerusalem. He was to "converse with priests, rulers and elders of the Jews," etc. In the performance of this mission, Orson Hyde made his way across the Atlantic Ocean, spending some time in the several cities mentioned. He interviewed, or corresponded with, the leaders of Jewish societies in all of these places. In London he communicated with the Reverend Dr. Solomon Herschell, President Rabbi of the Hebrew Society of England, to whom he related the circumstances of his Divine call and the nature of the prophecy pronounced upon his head about nine years before by a young man [Joseph Smith] with whom he had at that time but a short acquaintance. A young man, however, to whom God had made known his will concerning many things that were to come to pass in this day and age of the world. In Berlin, Mr. Hyde acquired some knowledge of the German language in order to the better carry on his work in the Orient and with the Jewish people wherever he might come in contact with them.

He finally reached Jerusalem. Early in the morning of October 24, 1841, as soon as the gates of the city were opened, he went outside of the walls, crossed over the Brook Kedron and ascended the Mount of Olives. There he offered a prayer to God and dedicated the land for its rehabitation by the Children of Israel and the House of Judah. Here are a few of the petitions that went up to the throne of the God of Abraham from the heart of this man who was himself a descendant of Judah:

"O, Lord! Thy servant has been obedient to the heavenly vision which thou gavest him in his native land; under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah's scattered remnants, according to the prediction of the holy prophets—for the building up of Jerusalem again after it had been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. . . . Remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. . . . Let the land become abundantly fruitful when possessed by its rightful heirs. . . . Let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh. . . . Incline them to gather in upon this land according to thy word. . . . Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the Kingdom to Israel—raise up Jerusalem as its capital, and constitute her people a distinct people and government. . . . Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or king-

dom that will not serve thee in this glorious work must perish, according to thy word—'Yea, those nations shall be utterly wasted.' "

At the conclusion of this prayer Orson Hyde erected a monument of stones in commemoration of the discharge of his sacred mission. He finished his work in Jerusalem and then proceeded on his way back to continental Europe and England. While on his way he addressed a letter to Parley P. Pratt, then editing the *Millennial Star*, in Manchester, dated Trieste, January 1-18, 1842. This letter purports to be a report of his labors and experiences in the Holy Land. This communication, as well as others from him were published in the *Millennial Star*, the official journal of the European Mission. It appeared in volume II, pages 166-169. Numerous copies of this near-four-score-old volume are in existence today. The extract that follows was taken direct from the time-stained pages of which we produce a photograph for the readers' examination.

This volume of the *Star* is extremely valuable for the reason that it establishes beyond all doubt and cavil the specific performance of the particular mission that the spirit of prophecy declared Orson Hyde should perform, providing a devoted effort were made by him to perform the mission. This publication also possesses unusual interest and testamentary value in that it contains a prophecy made by Orson Hyde concerning a great historical event that has recently transpired and at the same time fixes with positive certainty the genuineness of the prophecy as well as its remote antiquity.

Here is the prophecy:

*"It was by political power and influence that the Jewish nation was broken down, and her subjects*

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 11. MARCH, 1842. VOL. II.

CONTENTS:

| | | | |
|---|---|---|---|
| Ruins in Central America | 161 | Editorial Remarks | 170 |
| Late Intelligence from Joseph Smith and the Mormons | 166 | On the Influence of False Spirits | 172 |
| Highly Interesting from Jerusalem | 166 | Conference Notice | 176 |
| Letter from Glasgow | 169 | Emigration | 176 |
| | | Poetry | 176 |

RUINS IN CENTRAL AMERICA.

ANCIENT MONUMENT AT COPAN.

his eyes. Representations of these were made by Mr. Catherwood and nearly

INTERESTING FROM JERUSALEM. 169

cal power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprize. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in

towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe."

## LETTER FROM GLASGOW

Glasgow, Feb. 10th, 1842.

Beloved Brother Pratt,

I sit down to inform you that the work of the Lord is still on the advance, although Satan and his servants are endeavouring to stop its progress. We have had several discussions, in all of which the Saints came off victorious, which set the Priests of Babel mad. There are some honest even amongst our enemies, that wish for truth, and

*Photograph of the remarkable prophecy of Orson Hyde concerning the re-gathering of the Jews in Palestine, and the part that England was destined to take in that enterprise, as published to the world in the Millennial Star, March, 1842, seventy-five years before the taking of Jerusalem by General Allenby, at the head of English troops, December 11, 1917.*

*dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power and advance in the front ranks of this glorious enterprise."*

Perhaps a hundred prophets have predicted the re-establishment of the Jews in the land of their fathers, but this prophecy stands out with singular conspicuousness in that it foretells, seventy-five years before the event occurs, the very nation that shall be instrumental in the accomplishment, by political power and influence, of the great enterprise. The taking of Jerusalem by the British forces is obviously the fulfillment of this prophecy.

During the recent war, after a long and hazardous campaign, the city of Jerusalem was slowly and cautiously surrounded. Its capitulation was inevitable. General Sir Edmund Allenby, with his troops took peaceable possession on December 10, 1917.[1] On the following day he passed through the gates of the ancient city and at once established martial law and assumed political control of the city. He cabled to his government the following report:

"I entered the city officially at noon on December 11th, with a few of my staff, the commanders of the French and Italian detachments, the heads of the political missions, and the military attaches of France, Italy and America."

[1]In a readable article on Orson Hyde's mission to Palestine published in the *Relief Society Magazine*, April, 1919, the interesting disclosure is made that a grand-nephew of Orson Hyde was with General Allenby when Jerusalem was taken.

General Allenby at the Head of the British Troops Entering Jerusalem, December 11th, 1917.

*"England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise."—Orson Hyde, January, 1842. (See Mlilennial Star, Vol. 2, p. 168-9—1842.)*

There was "no pageantry of arms; no display of pomp and circumstance of an army victorious in war; no thunderous salutes acclaimed the victory; no flags were hoisted; no enemy flag was hauled down; no soldiers shouted in triumph—just a short military procession took place in the Mount Zion quarter, two hundred yards from the walls."

In the days of the destruction of Jerusalem not a stone was to be left upon another, but in the days of her redemption from Turkish or Gentile rule there was not a stone disturbed or "an inch of ground destroyed." The whole wonderful and interesting performance was as though it were a solemn religious ceremony—so befitting the place held sacred as the birth-place of *three* of the world's great religions.

That the populace, a veritable polyglot, might know how great was the liberty thus peaceably come to them the General issued the following proclamation, and had it posted in conspicuous places in the Arabic, Hebrew, English, French, Italian, Greek and Russian tongues:

"PROCLAMATION.

"To the inhabitants of Jerusalem the blessed and the people dwelling in its vicinity:

"The defeat inflicted upon the Turks by the troops under my command has resulted in the occupation of your city by my forces. I, therefore, here now proclaim it to be under martial law, under which form of administration it will remain so long as military considerations make necessary. However, lest any of you be alarmed by reason of your experience at the hands of the enemy who has retired, I hereby inform you that it is my desire that every per-

son should pursue his lawful business without fear of interruption.

"Furthermore since your city is regarded with affection by the adherents of three of the great religions of mankind and its soil had been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore, do I make it known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer of whatsoever form of the three religions will be maintained and protected according to the customs of those to whose faith they are sacred."

The dismemberment of the Turkish Empire began with the preparation of the peace treaty. Mandatories were to be established thereby relieving the Ottoman of much of his responsibility in administering the affairs of European territory. Syria was assigned to France; Armenia was made an independent republic; and Mesopotamia and Palestine were placed under British mandatory.

*Current History* says of this great procedure:

"The moving factor in bringing about Turkey's vast territorial loss was Great Britain, which, *defacto* if not *de jure,* has become the mandatory. Although France owns from sixty to sixty-five per cent of the Ottoman bonds, an Englishman, Sir Adam Block, is president of the Debt Association. Although French, Italian and Greek troops may independetly protect the portions of the empire to be administered bv their respective governments, the British general will enforce the terms of Constantinople, and even the

sanctity of the harems will no longer be observed by his agents in search of forced alien converts to Islam."

The attitude of the British government with respect to the future of Palestine was clearly defined in the declaration of Mr. Balfour, on November 2, 1917. This declaration was approved by France, Italy and President Wilson. The letter containing the declaration was addressed to the head of the British Zionist organization. It read:

> "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

The adoption of the Zionist movement as a national policy with respect to Palestine by Great Britain has given the greatest impetus to that cause. Jews all the world around have turned their eyes toward the city of David. Vast sums of money are being raised for the purpose of rebuilding Jerusalem. The ancient law of tithes is being invoked to that appropriate end. Already a great university is under construction in the Holy City and eminent professors from Berlin and other great cities are registered for service there. The British Government has placed Sir Herbert Samuel as British High Commissioner in Palestine and his administration of affairs is already under way in Jerusalem. This Jew is

backed by greater power and authority than was ever enjoyed by Solomon in all his regal glory.

When Orson Hyde dedicated Palestine for the re-gathering of the children of Abraham there were not more than seven thousand Hebrews in the Sacred City. The Jewish population, in spite of a most intolerant hostility to the race has been steadily on the increase from that time until today its Jewish population is approximately fifty thousand. With wealth and political backing from Great Britain, and other powerful nations furthering the Zionist movement, shall we not soon see them "come like clouds and like doves to their windows," as Orson Hyde prayed they might, in 1841? One of the leading officers of the Zionist movement promises the establishment of fifty thousand immigrant Jews in Palestine within the year. In the transpiring of these very recent events we perceive the literal fulfillment of prophecies that were uttered four score years or more ago. These prophecies had all but become obscured by the many years that have lapsed and the general rush of world events that had been going on. But when the time of the Lord arrived his word was fulfilled, and we who read these pointed prophecies, dug up from the past, become witnesses of God's power. They are testimonies to us.

(See Appendix for the prayer of Orson Hyde on the Mount of Olives.)

## The Date of Birth and Crucifixion of the Lord

Little accurate information is obtainable from Biblical scholars concerning the actual date of the birth of the Savior. Many traditions on the question have been handed down to us from the earlier writers, both profane and sacred. Dean Farrar, in his Life of Christ, under an excursus in the Appendix, frankly admits the hopelessness of the problem in these words: "All attempts to discover the month and day of the nativity are useless. No data whatever exist to enable us to determine them with even approximate accuracy."

Edersheim in his work, under an appendix (vii) says regarding the date of birth, etc.: "At the outset it must be admitted, that absolute certainy is impossible as to the exact date of Christ's Nativity—the precise year even, and still more the month and the day."

The Encyclopedia Brittanica, in an article written by Frederic W. Farrar, above quoted, says:

> "As to the day and month of the nativity it is certain that they can never be recovered; they were absolutely unknown to the early fathers, and there is scarcely one month in the year which has not been fixed upon as probable by modern critics. The date now observed—December 25th—cannot be traced further back than the middle of the 4th century, but was adopted by St. Jerome, St. Augustine, Orosius, and Sulpicius Severus, and in the east by St. Chrysostom and St. Gregory of Nyssa."

Dr. Smith in his dictionary reviews the best known calculations, and toward the end of his article says:

> "Wieseler followed a line of calculation and placed the birth at January 10th. Greswell, however, from the same starting point, arrives at the date of April 5th."

He adds:

> "And when two writers so laborious can thus differ in their conclusions, we must rather suspect the soundness of their method than the accuracy of the use of it."

And again the same author says:

> "Similar differences will be found amongst eminent writers in every part of the chronology of the gospels. For example, the birth of our Lord is placed in B. C. 1 by Pearson and Hug; B. C. 2 by Scaliger; B. C. 3 by Baronius; Calvisius, Suskind, and Paulus; B. C. 4 by Lamy, Bengel, Anger, Wieseler, and Greswell; B. C. 5 by Usher and Patavius; B. C. 7 by Ideler and Sanclemente. And whilst the calculations given above seem sufficient to determine us, Lamy, Usher, Patavius, Bengel, Wieseler, and Greswell to the close of B. C. 5 or early part of B. C. 4, let it never be forgotten that there is a distinction between these researches, which the Holy Spirit has left obscure and doubtful and the 'weightier matters' of the Gospel, the things which directly pertain to man's salvation."

Edersheim in his "Life and Times of Jesus the Messiah" (Oxford 1886) justifies the traditional Christmas observation of the nativity. He says:

"It was, then, on that 'wintry night' of the 25th of December, that shepherds watched the flocks destined for sacrificial services, in the very place consecrated by tradition as that where the Messiah was to be first revealed."

Continuing in a foot note:

"There is no adequate reason for questioning the accuracy of this date. The objections generally made rest on grounds which seem to me historically untenable. The subject has been fully discussed in an article by Cassel in Hertzog's Real. Encyc. xvii, pp. 588-594. But a curious piece of evidence comes from a Jewish scource. In the addition to the Megillath Taanith, the 9th Tebbeth [a Jewish calendar month] is marked as a fast day, and it is added, that the reason for this is not stated. Now, Jewish chronologists have fixed on that day as that of Christ's birth, and it is remarkable that, between the years 500 and 816 A. D. the 25th of December fell no less than 12 times on the 9th Tebbeth. If the 9th Tebbeth, or 25th December, was regarded as the birthday of Christ, we can understand the concealment about it."

Joseph Smith, in the History of the Church, as if perfectly oblivious to all these well established traditions and world-wide observances, makes this entry:

"In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his

will and commandment, we should proceed to organize his Church once more here upon the earth.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and and commandment of God, in the fourth month, and on the sixth day of the month which is called April." (Doc. and Cov., Sec. 20.)

On the 6th day of April, 1833, the following appears in the Church History, which was kept by, or under, the direction of Joseph Smith:

"About eighty officials, together with some unofficial members of the Church, met for instruction and the service of God, at the Ferry on the Big Blue River, near the western limits of Jackson county, which is the boundary line of the state of Missouri and also of the United States. It was an early spring and the leaves and blossoms enlivened and gratified the soul of man like a glimpse of paradise. The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom—*it being just 1800 years since the Savior laid down his life that men might have everlasting life.* . . . This was the first attempt made by the Church to celebrate the anniversary of her birthday." (History of Church, Vol. I, p. 336.)

We do not know that the Church is technically committed to the date above indicated as that of the date of the crucifixion. We know of no other passage in our standard works that confirms this idea, nor do we hold

any tradition on the subject that supports the suggestion. So far as the authoritative declarations of the Church are concerned there is, perhaps, nothing that approaches the subject as near as the above extract. This statement cannot be given the same weight and significance that attaches to the one taken from the revelation directing that the Church be organized on the anniversary of the Lord's birth, viz: April 6, (1830). While we make these precautionary observations, on the other hand, we know of no reason why the use of the word "just" should be deprived of the significance with which the prophet might possibly have expressly wished to invest it. At any rate, a little research on the technical subject is repaid by a disclosure of relevant matter that would almost conclusively vindicate the inspiration of the prophet. We submit, later, some of these illuminating findings for their value to the studiously inclined.

The Jewish Encyclopedia, in giving a historical treatise on Jesus of Nazareth, opens the article thus: "Founder of Christianity; born at Nazareth about 2 B. C. Executed at Jerusalem 14th of Nisan."

In another place, under the heading, "Date of Jesus' Crucifixion," the Encyclopedia says:

> "The greatest difficulty from the point of view of the Jewish penal procedure is presented by the day and time of the execution. According to the Gospels Jesus died on Friday, the eve of the Sabbath. Yet on that day, in view of the approach of the Sabbath (or holiday) executions lasting until late in the afternoon were almost impossible. The Synoptics do not agree with John on the date of the month. According to the latter he died on the 14th of Nisan, as though he were the Paschal lamb; but executions

were certainly not regular on the eve of a Jewish holiday. According to the Synoptics, the date of the death was the 15th of Nisan [first day of the Passover], when again no execution could be held. This discrepancy has given rise to various attempts at rectification. That by Chwolson is the most ingenious, assuming that Jesus died on the 14th, and accounting for the error in Matthew by a mistranslation from the original in the Hebrew Matt. 17 [here follow Hebrew characters in confirmation of the claim]. But even so, the whole artifical construction of the law regarding the Passover when the 15th of Nisan was on Saturday, attempted by Chwolson, would not remove the difficulty of an execution occurring on Friday eve of the Sabbath and eve of holiday; and the body could not have been removed as late as the ninth hour (3 p. m.). Bodies of delinquents were not buried in private graves, while that of Jesus was buried in a sepulchre belonging to Joseph of Arimathea. Besides this, penal jurisdiction had been taken from the Sanhedrin in capitol cases 'for forty years before the fall of the Temple.' "

The Jewish Encyclopedia (a monumental work published in America, 1901, the compilation of which is said to be the greatest achievement in the history of that race since the dispersion and the fall of Jerusalem) says that the Jewish month Nisan "coincides, approximately, with the month of April. It is a sacred month," etc. This correspondence of the two months would not be exact for the reason that the Jewish calendar provided for months of equal length, from moon to moon and otherwise disposed of the surplus days left over at

the passing of the twelve months. Hence the word "approximately." Dr. William Smith in his celebrated Dictionary of the Bible translates the Jewish months and days into what would be the corresponding dates in our calendar. In treating the Life of Jesus, Dr. Smith follows the events towards the close, day by day, giving dates in both calendars thus: "Thursday, the 14th of Nisan (April 6th)." Accordingly the following table would be of Dr. Smith's calculations:

Wednesday 13th Nisan correpsonding to April 5th
Thursday 14th Nisan corresponding to April 6th
Friday 15th Nisan corresponding to April 7th
Saturday 16th Nisan corresponding to April 8th

Under the heading of the Passover this eminent authority in treating on the Last Supper of the Lord makes this observation (Vol. 3, Amer. Ed. p. 2348):

> "If it be granted that the supper was eaten on the evening of the 14th of Nisan, the apprenhension, trial and crucifixion of our Lord must have occurred on Friday the 15th, the day of convocation, which was the first of the seven days of the Passover week. The weekly Sabbath on which he lay in the tomb was the 16th, and the Sunday of the resurrection was the 17th."

As the discussion of the subject proceeds in the article this statement occurs:

> "If we admit, in accordance with the first view of these passages, that the Last Supper was on the 13th of Nisan our Lord must have been crucified on the 14th, the day on which the paschal lamb was slain and eaten."

By reference to the above table it will be seen that this conclusion, if accepted, would place the date of the crucifixion on April 6th. Passing to a more technical consideration of the controversy, Dr. Smith perfects an alignment of the scholars into two groups. One of these contending for the 13th of Nisan as the date of the Last Supper and consequently for the April 6th as the date of the crucifixion, as that tragic event occurred on the day following the day of the Supper. Later on this paragraph appears:

> "The current of opinion in modern times has set in favor of taking the more obvious interpretation of the passage in St. John, that the Supper was eaten on the 13th, and that our Lord was crucified on the 14th."

This would be April 6th, as previously pointed out. Belonging to this group of scholars he presents the following array of recognized authorities: Lucke, Ideler, Tittman, Bleck, De Wette, Neander, Tischendorf, Winer, Meyer, Bruckner, Ewald, Holtzmann, Godet, Caspari, Baur, Hilgenfeld, Scholten, Ebrard (formerly), Alford, Ellicott; of earlier critics, Erasmus, Grotius, Suicer, Carpzof.

Toward the end of the article this interesting allusion is made:

> "There is a strange story preserved in the Gemara (Sanhedrin, vi: 2, i. e., the Jewish Talmud) that our Lord having vainly endeavored during forty days to find an advocate, was sentenced, and on the 14th of Nisan, stoned and afterwards hanged."

In a footnote this observation is made:

> "Other Rabbinical authorities countenance the

statement that Christ was executed on the 14th of the month. See Jost. Judenth 1,404."

To this imposing group of critics who stood for the date of April 6th as the date of the crucifixion, Dr. Smith adds the illustrious names of Clement of Alexandria [b. 150, d. 220 A. D.] and Origen, [2 C.] men who lived back in the first centuries of the Christian era, and to whom traditions must have been fresh and new. He says that Chrysostom [347-407 A. D.] expresses himself doubtfully between the two dates, and that St. Augustine [354-430 A. D.] was in favor of the 14th.

The Catholic Encyclopedia, Vol. 8, says Jesus died on Friday the 15th of Nisan. This would make it the 7th of April.

The late Dean Farrar in his Life of Christ [1874], under the heading, "Was the Last Supper an Actual Passover?" discusses at some length the actual date of the crucifixion. A few excerpts from this excursus will throw added light upon the subject under consideration. They follow:

> "It is certain, and it is all but universally acknowledged, being expressly stated by all the Evangelists, that our Lord was crucified on Friday and rose on Sunday, lying during the hours of the Jewish Sabbath in the tomb of Joseph of Arimathea. It is therefore certain that he ate his Last Supper, and instituted the Eucharist, on the evening of Thursday; but was this Last Supper the actual Paschal Feast, or an anticipation of it? Was it eaten on Nisan 13, or Nisan 14, i. e. in the year of the crucifixion did the first day of the Passover begin on the evening of a Thursday or on the evening of a Friday? . . .

> "Now it must be admitted that the Synoptists are unanimous in the use of expressions which admit of no natural explanation except in the supposition that the Passover *did* begin on the evening of Thursday, and therefore Thursday was Nisan 14, [this would be April 6th according to Dr. Smith's table.—N. L. M.] and that the Last Supper was in reality the ordinary Paschal Feast."

The four pages of careful treatment of the subject concludes with this paragraph:

> "To sum up, then, it seems to me, from careful and repeated study of much that has been written on this subject by many of the best and most thoughtful writers, that Jesus ate his Last Supper with the disciples on the evening of Thursday, Nisan 13 i. e. at the time when, according to Jewish reckoning, the 14th of Nisan began: [this was, consequently, the day of the crucifixion, or, acording to Dr. Smith, as above observed, April 6th.] That this supper was not, and was not intended to be the actual Paschal meal, which neither was nor could be legally eaten till the *following* evening; but by a perfectly natural identification, and one which would have been regarded as unimportant, the Last Supper, which was a quasi-Passover, a new and Christian Passover, and one in which, as in its antitype, memories of joy and sorrow were strangely blended, got to be, identified, even in the memory of the Synoptists, with the Jewish Passover, and that St. John, silently but deliberately, corrected this erroneous impression, which, even in his time, had come to be generally prevalent."

It is not at all likely that Joseph Smith had access

to these authorities on bibliology. An analysis of the eighty-two authorities mentioned by Farrar as his references and authority reveals the interesting fact that sixty-one or approximately seventy-five per cent, were published between the years 1840 and 1870. Only 12 were in print prior to 1830, and nearly all of these were in Greek, Latin, Hebrew, German, or some other foreign tongue.

Smith's Dictionary to the Bible, a standard work, was published in London, 1860. The list of contributors exceed fifty in number. They were either professors or clergymen, of the highest rank in both classes. In his preface reference is made to but two works to which frequent recurrence was had in the compilation of the work. These are: "Dr. Robinson's Biblical Researches," London, 1856, and Professor Stanley's "Sinai and Palestine," London, 1857. This observation also appears in the preface:

> "Within the last few years, Biblical studies have received a fresh impulse; and the researches of modern scholars, as well as the discoveries of modern travelers, have thrown new and unexpected light upon the history and geography of the East. . . .
>
> "No other dictionary has yet attempted to give a complete list of the proper names of the Old and New Testament, to say nothing of the Apocrapha."

So that Joseph Smith, in all probability did not have access to anything beyond the most meagre biblical commentaries, up to the time at which he made these important declarations concerning the birth and crucifixion of the Lord.

The more modern school of bibliology has come to some rather striking conclusions in regard to the date

of the crucifixion. These, incidentally, confirm all that Joseph Smith said, or even suggested, with regard to the date of the death of the Lord. We deem these contributions to the subject of such value that we introduce them verbatim. They were taken from the *Literary Digest* of May 16, 1903, Vol. 26, No. 20. (Translated specially for that journal.)

"THE DATE OF CHRIST'S CRUCIFIXION.

"The day of the month in which Jesus was crucified has for decades been a vexed problem in New Testament research, especially in view of the fact that the Synoptic Gospels and the Gospel of St. John seem not to agree on this point. An entirely new effort to solve this matter has been made by Professor Hans Archelis, of the University of Konigsberg, and the result is published in the Nachrichten No. 5 of the Gottengen Academy of Sciences. The novelty of the effort lies in this, that Professor Achelis tries to figure out the date astronomically, *and reaches the conclusion that it was Friday, April 6th, A. D. 30.* His process is as follows: Jesus was crucified on a Friday according to Matt. 27:62; 28:1; Mark 15:42; Luke 23:54; John 19:31. According to John, he was crucified on the 14th of Nisan; according to the other evangelists, on the 15th of Nisan. The year is not mentioned.

"Pilate was governor between 26 and 36, and at Easter of the latter year had been deposed. In the year 26, the 14th of Nisan fell on Saturday; in the year 27, on Wednesday; in 28, on Monday; in 29, on Sunday; in *30, on Friday, April 6th;* in 31, Tuesday; in 32, on Monday; in 33, on Friday; April 3rd; in 34, on Tuesday; in 35, on Monday.

"During all these years the 15th never fell on Friday. From these facts two conclusions can be drawn: one, that John and not the Synoptics has the right date, and Jesus could not have been crucified on the 15th of Nisan; second, *that we must conclude between April 6th, A. D. 30, and April 3rd, A. D. 33.*

"To decide between these two, we must appeal to other data taken from Luke and John.

"Christ began his public ministry, according to Luke, in immediate connection with the activity of John the Baptist, and the latter began (1) in the fifteenth year of Tiberius; (2) at the time when Pontius Pilate was ruler in Judea; (3) when Herod was tetrarch in Galilee; (4) when Herod's brother Philip was tetrarch in Itureah, etc. (5) when Lysanias was tetrarch in Abelene; and (6) when Annas and Caiaphas were high priests. These data fix the time between August 19th A. D., 28 and Aug. 18 A. D., 29.

"According to John 2:20, the Jews said to Christ, when he entered upon his ministry, that the temple had been in process of erection 46 years. This brings us to the year 27-28. Since Christ, according to Luke, was engaged in his ministry for one year—according to John, two or three years—both writers have taken the year 30 as the year of his death. *Accordingly we can with good reason regard Friday, April 6th A. D. 30, as the date of the crucifixion.*

*This computation has, however, not been satisfactory to all, and a critic in the Christliche Welt (No. 14) tries to show that it is unreliable in method, although correct in result. He says:*

"The Jewish month is not a fixed date like the Roman month. It went from new moon to new moon;

or, better, from the time when the new moon became visible to the next time this occurred. It is accordingly only 27 or 28 days long and twelve months is accordingly not a solar year, but only 354 days. Accordingly, at least, once every three years, the Jews had to add an intercalary month. The Jewish year began in the spring, with the month of Nisan. If the month begins with the new moon, then the full moon falls on the 14th-15th. The month of Nisan as the first spring month, was so arranged that its full moon fell after the vernal equinox. In this way the beginning of the years were determined with reasonable certainty. But there are two ways of determining the 1st Nisan, and we no longer know which of these ways the Jewish almanac-makers observed. Did they adopt the most reliable way, namely, of counting backward from the full moon to the first? This is probably the case; but, if so, then they were at times compelled, as is seen by a glance at our own calendar, to begin the first of Nisan before the new moon had really become visible. But if they followed the more uncertain way, namely, not to declare the first of Nisan until they had really seen the new moon, then the dates of the month could also have been changed. Much of this calculation therefore, is uncertain, since in the case of cloudy weather the new moon would be seen later than in clear. *Nevertheless a careful comparison of these calculations with the two chronological data concerning the beginning of Christ's ministry leads to the conclusion that Christ's death occurred on Friday, April 6th, A. D. 30.*"

Our judgment warns us against an attempt at a too accurate determination of these technical questions. The

deviations in calendars, the lapse of near twenty centuries, and the failure of ancient historians in the matter of preserving for us the actual dates of these two most important events lead us to the view that nothing short of a divine revelation could give dependable information on the subject. The Latter-day Saints have not been without this source of information. They not only have the word of God with respect to the date of the birth of the Lord, but they have received through revelation a translation of an ancient American record of the events connected with the birth and crucifixion of the Savior. This record is known as the Book of Mormon, and was cotemporaneous with the life of the Savior on earth. This Book of Mormon chronolgy affords interesting opportunity for comparison with Oriental chronology. In its simple record of events it puts itself on record in such a way as to subject its narratives and chronological events to a merciless exposure in the event of errors or falsities. Herein are some interesting facts which go far to prove the trustworthiness of the record and the innocence and divine inspiration of its translator, Joseph Smith. Inasmuch as the evidence we have to submit deals with the two dates in the same articles we have treated them together for the sake of convenience.

We here introduce an editorial written by Orson Pratt for the *Millennial Star* and published in that periodical in 1866. (See Vol. 28, pp. 808-11.)

"TRUE CHRISTMAS AND NEW YEAR'S DAY.

"Christmas, the 25th of December, will open upon us, on Tuesday next. This is a great day among Christian nations. But what peculiar influence has

been imparted to this day that it should occupy so conspicuous a prominence, above other days? Was man created on Christmas? Did Noah enter the ark on Christmas? Or what great event has transpired to make Christmas so memorable? Listen, and I will inform you. In the sixth century of our era, there lived a Romish Monk, by the name of Dionysius Exiguus; he imagined that Christ was born on the 25th of December. This conjecture, without any substantial proof, was received by the Romish Church, and handed down, like many other traditions, to the present day. Learned chronologists are now fully convinced, that this monk conceived the idea, and palmed the fabrication upon the world, entirely unsupported by evidence. . .

"Chronologists have no certain date on which to ground a calculation, fixing the birthday of our Redeemer. Wieseler, from approximative data, supposes it to have been about the 10th of January. Greswell, from similar data, believes it to have been the 5th of April. (See Smith's Dic., Vol. 1, p. 1074.)

"The day of the crucifixion is not so uncertain. Some chronologists assert that it transpired in March; (See Arago's Astronomy, Vol. II, p. 722) but the great majority maintain that it took place on the day of the Passover, as described by St. John the Evangelist, which is said to have occurred on Friday, the 6th of April, corresponding to the 14th of the old Jewish month Abib, now called Nisan. (Smith's Dict., Vol. 2, p. 719.)

"The year of the Christian era is also a matter of dispute among chronologists. The Romisk monk, Dionysius, in the sixth century after Christ, was the first who proposed to date events and years from

the birth of Christ; hence, he and many of his co-temporaries conjectured, from insufficient data, that 532 years had elapsed from his birth; but the supposition, like that of his assumed Christmas proved, in after centuries, to be incorrect, and that the birth of the Savior, was several years earlier, than he had erroneously assigned. But an alteration in the era could not well be accomplished, without producing an incalculable amount of confusion, among dated documents which had been accumulating for centuries, before the error of Dionysius was clearly detected therefore, the epithet 'Vulgar' was attached to our present era, to show that it is not reliable. It is to be regretted that the term incorrect era was not chosen, instead of 'vulgar era,' for the uneducated persons would have, at once, known the real meaning of the adjective used; but as it is, there are but comparatively few who understand that the year, for instance, A. D. 1866, is an erroneous date, several years less than the true era.

"To show the discrepancies among chronoligists, we will give several examples, in relation of the year of the birth of Christ.

| *"Birth of Christ.* | *Chronologists.* |
|---|---|
| "B. C. 1 yr. | Pearson and Hug. |
| "B. C. 2 yr. | Scaliger. |
| "B. C. 3 yr. | Baronius, Calvisius, Suskind & Paulus. |
| "B. C. 5 yr. | Lamy, Bengel, Anger, Wieseler, and Greswell. |
| "B. C. 7 yr. | Ideler and Sanclemente. |

"If Christ was born 3 years earlier than the vulgar era of Dionysius, as calculated by Baronius, Cal-

visius, Suskind, and Paulus, then our present year, A. D. 1866, should in reality be A. D. 1869. There is certainly much substantial evidence to prove that the vulgar era, now in common use, is 3 years too little.

The exact age of Christ, at the time of the Crucifixion, is furnished us in the Book of Mormon. The Nephite prophets had foretold that the night preceding the day on which Jesus should be born should be without any darkness. Accordingly, when this great sign was given, the following day, which was the birthday of Christ, was chosen as the first day, of the first month, of the first year of their civil era. But the precise hour of the day on which Jesus was born is not given; but it is certain from the Nephite record, that he was born after six o'clock in the morning, which was the "tomorrow" referred to in the Lord's declaration to Nephi, on page 433. And, therefore, his birth must have been after 1 o'clock in the afternoon, by the time at Jerusalem, which is seven and one half hours later than the Nephite time, owing to the difference of the longitude of the two locations. (See Book of Mormon, pp. 426, 432, 433, 434.)* It was also foretold by their prophets that, during the time of the crucifixion the whole of that continent should be terribly convulsed by earthquakes in which the rocks should be rent, many mountains be thrown down, many level places be broken up, many cities destroyed, etc., and immediately three days and three nights of darkness should succeed. All this transpired, as it was predicted; and the exact date of the three hours of earthquakes was given, namely 'in the thirty and fourth year, in the first month, and in the fourth day of the month.'

*Earlier editions.

Thus we perceive that 33 full years had passed away, and also 3 full days of the 34th year, and the fourth day had commenced when he expired upon the cross. (See p. 450). A Jewish day commenced at 6 o'clock in the morning. The crucifixion at Jerusalem commenced at noon, and ended 3 hours after. With the Nephites just southeast of the Isthmus, this great event would be seven and one half hours earlier than at Jerusalem, owing to their being seven and one-half hours west longitude from that city. With the Nephites it would be half past seven in the morning, when the three hours of earthquakes subsided and when the darkness commenced, and therefore the death of Jesus must have been one hour and one half after the commencement of the fourth day of his 34th year. The three days and three nights of darkness began at 7 1/2 o'clock in the morning, and must have ended at the same time in the morning. On the 454th page, it reads, 'Thus did the three days pass away; *and it was in the morning* and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend,' etc.

"This proves that it was morning with the Nephites, when Jesus expired, and while it was 3 o'clock in the afternoon at Jerusalem. These dates, incidentally given in connection with the remarkable events of the Nephite history, prove, beyond all controversy the exact difference of time, owing to the difference of longitude of the two countries which should subsist and yet the inspired translator, Joseph Smith, died without even noticing this remarkable revelation of the difference of dates. For further particulars on this subject, our readers are referred to an arti-

cle, entitled Divinity of the Book of Mormon, published in No. 24 of the present volume of the *Star.*

"The civil year of the Nephites was undoubtedly of the same length as that of the Egyptians, namely, 365 days. The Mexican Lamanites, when America was first discovered, counted 365 days to the year; and at the end of every 52 years, they added 13 intercalary days. (See Lord Kingsborough's Mexican Antiquities.') The Nephite calendar was probably regulated in the same way, being an improvement upon the Egyptian vague year, and maintaining the months and seasons in a permanent relation to each other, with but slight fluctuations.

"As the intercalary days were not added until the end of 52 years, it is very certain that the first 33 Nephite years after Christ were each precisely 365 days, equal to 12,045 days to which add the 3 days of the 34th year, and we have 12,048 days, as the age of the Savior, when crucified. This is equal to 1,721 weeks and 1 day, and also equal to 32 years and 360 days, acording to our present method of reckoning 365 1/4 days to a year.

"We have already brought the testimony of chronologists to prove that he was crucified on Friday, the 6th of April. Deduct 32 of our years and 360 days from the period of the crucifixion, and we have April 11th for the exact day of birth. Also, if we deduct 1,721 weeks and 1 day from the time of the crucifixion, we find that the 11th day of April or the first birthday of Christ, was on Friday. If he had lived to be 33 years of age, according to our reckoning, that is, including the 8 intercalary days, (one day of which being added every 4 years) the anniversary of his birthday would have fallen on Wed-

nesday; but he was crucified 5 days before this, or on the preceding Friday, which, as already observed was on the 6th of April.

"From the above data, we have arrived at the certain conclusions that our Lord and Savior, Jesus Christ, was born on Friday after mid-day, Jerusalem local time), April 11th, which is the true Christmas and New Year's Day. Therefore, the 11th day of April next will be our *true Christmas and New Year's day* for the true era of our Lord, 1870.

"The set time that Christ, by New Revelation, organized his Latter-day Kingdom, was on the 6th of April A. D., 1833, Dionysius' vulgar era, which is the same as the 6th of April, A. D. 1833, True Christian Era. This stupendous event, so long predicted by the prophets took place precisely 1,800 years to the very day, from his crucifixion."

An article written by Orson Pratt and published in the *Millennial Star*, June 16, 1866, on the hour of the crucifixion is of sufficient interest to warrant its reprint in connection with this discussion:

"DIVINITY OF THE BOOK OF MORMON.

"The divine authenticity of the Book of Mormon has been confirmed to this generation by a multiplicity of evidences. It is not our intention, in this article, to examine this evidence in detail, but to merely set forth a kind of proof, which, I believe, has never been referred to, by any former writers. This evidence is derived from certain great events mentioned in the Book of Mormon, which happened on the Western Continent, at the precise time of the crucifixion of Christ, and during the three days in

which his body slept in the tomb. The following is the description of these events:

" 'And now it came to pass according to our record, and we know our record to be true, for behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the Prophet Samuel, the Lamanite; yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

" '2. And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest, and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide assunder; and there were exceeding sharp lightings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink in the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was great and terrible destruction in the land southward. But, behold, there was more great and terri-

ble destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land.

" '3. And it came to pass when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

" '4. And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel

the vapor of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

" '5. And it came to pass that it did last for the space of three days, that there was no light seen, and there was great mourning and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them."

"Nephi in the former part of this book informs us that the night before Jesus was born was as light as mid-day; this being a sign given to the ancient Israelites of America, that they might know the precise time of his birth. Nephi also informs us, that they commenced reckoning their time from this great event. Therefore, according to the above extract, Jesus must have been thirty-three years and four days old when he was crucified. It appears that thick darkness did not come over the land, during the three hours that Jesus was on the cross, but followed immediately afterwards, and lasted three days. In the eleventh paragraph, in reference to the three days of darknss, Nephi says, 'thus did the three days pass away, *and it was in the morning*, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend,' etc. From this short extract we have a clue to the time of the day when the darkness commenced; for

as it ended in the morning, it must also have begun in the morning; and therefore the three hours of the crucifixion, which preceded the darkness must also have ended in the morning; that is, it was *morning* in that particular part of America where Nephi was writing. And we have the strongest reasons for believing that he at that time, resided in the northwestern portions of South America, near a temple which they had built in the land Bountiful, which the record informs us was not far south of the narrow neck of land, connecting the land south with the land north; but which we, in these days, call the Isthmus of Darien [now Panama]. Nephi, the historian, and prophet of God, was present with the multitude who had gathered around this temple, at the time that Jesus descended from heaven among them, which was only a few months [days—N. L. M.] after the crucifixion; hence, there is the strongest probability that he dwelt on that part of the continent when he wrote.

"The four evangelists, in the New Testament, have plainly told us, what time of day it was in Jerusalem, during which the Savior was on the cross; they all agree it was 'from the sixth to the ninth hour.' Their time was kept according to Jewish reckoning, the sixth hour with them, is the same as mid-day or noon; and the ninth hour was the third hour after noon which corresponds to three o'clock in the afternoon, according to English time. This was the time of day at Jerusalem when Christ was taken down from the cross. But the Book of Mormon states, as we have already quoted, that on the western continent 'it was in the morning.' To one unlearned, these statements will appear contradictory; but every well informed

person can see, at once, that the difference of longitude would produce a difference of time.

"The northwestern part of South America is about one hundred and twelve degrees west of Jerusalem, which is equivalent to about seven and one half hours of time. This subtracted from the time at Jerusalem, will show that the crucifixion ended by American time, in the morning, between one and two hours after sunrise; or according to our reckoning, about 7 hours 30 minutes in the morning.

"As the Prophet Joseph Smith never referred to this, it is evident that the difference of time alluded to resulting from the difference of longitude, never entered his mind; and that he, by the inspiration of the Holy Ghost, translated the item '*and it was morning*' without fully comprehending, why it should be in the morning rather than in the afternoon, according to the New Testament. Indeed, it is quite evident that this young man, unlearned as he was, had never been instructed in regard to longitude, and the effect it has on time, and was, therefore, quite incapable of designedly introducing the correct American time for the sake of deception. When this important truth is pointed out and clearly explained, it is easy enough for all people, whether enemies or friends, to perceive; but before attention was called to the matter, who thought of it? If it was a matter that the learned when reading the Book of Mormon did not, for more than a quarter of a century, discover, how then can it, for one moment, be supposed that an unlearned youth could think of a fact, apparently so foreign, and only incidentally mentioned with other subjects, and for the sake of deception designedly incorporate it in the volume? No candid

person could come to any such absurd conclusion. There never was a revelation given to man, substantiated with a greater amount of evidence, than what accompanies the Book of Mormon. Evidences both external and internal, are continually accumulating, and have already become innumerable. These evidences will continue to increase, until the Lord, himself, shall be revealed in all the fulness of his glory and power; this will be a revelation which the wicked cannot abide, but must perish as the dry stubble, before the devouring flame."

# Two Expulsions from Jackson County, Missouri[1]

By Junius F. Wells.

It was in November, 1833, when the mobocracy of Jackson County, Mo., culminated in the expulsion of the Latter-day Saints from their homes in that county. Scenes of utmost cruelty and inhumanity had marked the treatment of the Saints by the old-time residents and their associates of the border ruffian order, from the time that the thrift of the "Mormon" people began to convert the country into beautiful homes and well-stocked and cultivated farms. It was the avarice of cunning scoundrels, the envy of thriftless farmers, and the jealousy of poorly paid but hireling ministers of other faiths, combined with the demagoguery of run-down politicians, which formed the combination of thieving robbers and mobocrats bent on despoiling the Saints and stealing their property. This combination became successful when the power and authority of the state and local governments were at length perverted to the accomplishment of its devilish purposes.

---

[1]This interesting narrative is reprinted from the *Improvement Era*, Vol. VI, p. 1, 1902. Its unquestioned integrity and the well-established authenticity of the prophecy it contains, together with the fulfillment thereof seem to justify its being placed along with the group of prophecies herein considered.

The people were literally driven from their homes, wives and chidren separated from their husbands and fathers, their homes broken into and often burned. Legal remedies, taken at the instance of the governor (in which the name of Doniphan first appears as one of the attorneys employed by the Saints) were rendered abortive by the double-dealing rascality of official associates, with Lieutenant-Governor Boggs at their head. The warfare was relentless, and the forced evacuation, without recourse or remedy, of the whole "Mormon" people was complete. They fled in peril of their lives, sacrificing homes and lands, and all their possessions, into the adjoining counties.

They were welcomed and treated kindly for a time in Clay County, where they remained until 1836. Then, for the sake of peace, and, it was claimed to prevent civil war among their neighbors, and the possible re-enactment of the reign of terror that had been experienced in Jackson County, they removed westward and located in Caladwell County, where they built up the town of Far West. They were prospered here, and in the counties of Daviess and Carroll, until fall of 1838.

By this time, the spirit of relentless hatred of the mobocratic classes that had prevailed against the Saints in Jackson and Clay counties had worked upon the prejudices of all neighboring non-"Mormon" communities and had so dominated the officials of the state that the lives and liberties of the "Mormon" leaders and people were in constant jeopardy from attacks made upon them by lawless bands of renegades and ruffians, with whom were associated others having claims to respectability, but whose ignorance and prejudice made them little less dangerous.

The state militia was called out to quell the mob. It was commanded, in part, by men notoriously anti-"Mormon," but there were some exceptions. In partic-

ular is the name of Colonel A. W. Doniphan held in honored remembrance. He was in command of about five hundred men from Clay County, who had been ordered by the governor to operate with the commands under Generals Clark, Lucas, and Wilson, ostensibly for the purpose of protecting the peaceable citizens, and dispelling the mob; really for the purpose of carrying out the infamous order of extermination, which the governor had already issued to General Clark, and in which he had used the words: "The Mormons must be treated as public enemies, and must be exterminated or driven from the state."

These troops, numbering over two thousand, approached Far West, and demanded the capitulation of the town upon the following terms:

First—to give up all the Church leaders to be tried and punished.

Second—To make an appropriation of their property, all who have taken up arms, to the payment of the debts, and indemnity for damage done by them.

Third—That the balance should leave the state, and be protected out by the militia, but to remain until further orders were received from the commander-in-chief.

Fourth—To give up their arms of every description, to be receipted for.

Colonel Hinkle, in command of the "Mormon" forces who were themselves a lawfully organized part of the state militia, betrayed the leaders of the Church, and, by a stratagem, delivered them into the custody of General Lucas, accepting for his people the above terms of surrender, without consulting their leaders; and practically condemning the latter to prison, if not to death, and their followers to the confiscation of all their property, and themselves to exile from the state.

In briefly narrating these events, from the history of the Missouri persecutions, it is for the purpose of direct-

ing attention to an occasion when the valorous friendship of General Doniphan was fairly put to the test and his love of fair play—of the principles of human liberty upon which our government is founded, and his courage in protesting against their abuse, were conspicuously displayed.

The night after the betrayal by Hinkle, a court-martial was held consisting of some fourteen militia officers, and about twenty priests of the different denominations, besides the circuit judge, Austin A. King, and the district attorney. The decision of this anomalous aggregation of military, spiritual and judicial mobocrats, called a court-martial, was that the prisoners—Joseph and Hyrum Smith, Lyman Wight and some six or eight others, who were held as hostages for the carrying out of the terms of surrender and expulsion, should be shot and the following morning at 8 o'clock, in the public square of Far West, as an example to the "Mormon" people.

General Wilson had made an effort to corrupt Colonel Wight of the "Mormon" militia, during the preceding day, and to get him to testify something against Joseph Smith. When the conclusion of the court-martial was reached, he took Wight aside and told him the decision. "Shoot and be damned," said Wight. About this time General Doniphan came up, and, addressing Wight, said: "Colonel, the decision is a damned hard one, but I wash my hands against such cold-blooded murder." He further said he should remove his troops the following day, as soon as light, so that they should not witness this heartless murder. General Graham and a few others had voted against the decision of the court-martial, but it availed nothing.

This bold stand, taken by General Doniphan the next morning, in removing his troops and denouncing the execution of the prisoners as cold-blooded murder, alarmed Lucas, and he changed his mind about executing the decision of the court-martial. In fact, he revoked the de-

cree, and placed the prisoners in charge of General Wilson, with instructions to conduct them to Independence. They were afterwards taken to Richmond, and finally were committed to Liberty jail, to await trial on a charge of treason. It was during these proceedings that General Doniphan acted as leading counsel for the prophet and his associates, who considered that, under God, he had been the means of saving their lives, after they had been condemned by Lucas' court-martial.

It was during this incarceration of the Prophet that the Saints were driven out of the state, and in the conduct of the enforced exodus, that President Brigham Young displayed those great qualities of administrative ability, which afterwards so distinguished him as the leader of the "Mormon" people.

As to the people of Jackson County, who remained after the Saints were driven out, who and what were they? The history of the town of Independence, and its neighborhood, is the best answer. Up to the end of the Civil war—a generation after the "Mormon" expulsion —the town never attained the population nor importance which the "Mormons" had given it, and the county was notorious for its thriftlessness and poverty, though occupying a very garden-spot of the whole earth. It was notorious as the refuge of cattle thieves and horse thieves, the home of unrest and discontent, of schism and discord. No spot in the nation was so torn and rent over the question of slavery. In no place was the bitterness of the controversy for and against the Union so violent. Scarcely a family was united upon these questions, and, when the war broke out, in no other place were there so many families broken up, fathers fighting against sons, brothers against brothers. There, however, never came out of this county an organized force of good repute for either side. On the contrary, its people contributed a low-type of guerilla and renegade warfare, which both

armies despised; and which finally led to a castigation and punishment that fulfilled the words of a prophecy, and held its name up to the contempt and ridicule of the whole world.

This came about in 1863, when General Ewing was in command of the military district in which Jackson County was located.

The practice of the guerilla bands of making stealthy, assassin-like, sudden attacks upon the Union troops, from ambush, as they were marching from point to point, and then disappearing, became so intolerable that extreme measures were resolved upon to stop it. These contemplated the destruction of the base of supplies of the marauding parties. It was found that the principal location was Jackson County, where forage for their horses, and food for the men, and change of animals and equipment were being secretly furnished, as the opportunity and need of the renegade parties required. Women and children even were frequently discoverd contributing to the sustenance and help of these parties. The whole county came to be regarded as a nest-bed of traitors and spies, a refuge for assassins and robbers, whose murderous and uncivilized warfare could not be combatted by the ordinary rules and practices of civilized war, and that must be put down by means that should be effective, however cruel and relentless. This determination led to the issuance of the celebrated "General order No. 11," which has been more widely published and quoted, because of the manner and thoroughness of its execution, than almost any other order of the Civil War. It is also celebrated in oratory, and art, affording the theme of many a campaign and historical oration from the lips of Missouri's greatest public speakers; and is the inspiration of the widely celebrated painting of Bingham, her greatset painter.

"General Orders, No. 11

"Headquarters District of the Border,
"Kansas City, Mo., August 25, 1863.

"1. All persons living in Jackson, Cass and Bates counties, Mo., and in that part of Vernon included in this district, except those living within one mile of the limits of Independence, Hickman's Mills, Pleasant Hill and Harrisonville, and except those in that part of Kaw Township, Jackson County, north of Brush Creek and west of the Big Blue, are hereby ordered to remove from their present places of residence within fiften days from the date hereof.

"Those who, within that time, establish their loyalty to the satisfaction of the commanding officer of the military station nearest their present places of residence, will receive from him certificates stating the fact of their loyalty and the names of the witnesss by whom it can be shown. All who receive such certificates will be permitted to remove to any military station in this district, or to any part of the State of Kansas except the counties on the eastern border of the State. All others shall remove out of this district. Officers commanding companies and detachments serving in the counties named will see that this paragraph is promptly obeyed.

"2. All grain and hay, in the field or under shelter, in the district from which the inhabitants are required to remove, within reach of military stations, after the 9th day of September next, will be taken to such stations, and turned over to the proper officers there; and report of the amounts so turned over made to District Headquarters, specifying the names of all loyal owners and the amount of such produce taken from them. All grain and hay found in such district after the 9th day of September next, not convenient to such stations, will be destroyed.

"3. The provisions of General Orders No. 10 from these Headquarters will be at once vigorously executed by officers commanding in the parts of the districts, and at the stations, not subject to the operation of Paragraph 1 of his Order, and especially in the towns of Independence, Westport and Kansas City.

"4. Paragraph 3, General Orders No. 10, is revoked as to all who have borne arms against the Government in this district since the 20th day of August, 1863.

"By order of Brigadier-General Ewing.

"H. Hannahs, Adjutant."

The devastation of Jackson County under the above order has been denounced as one of the most cruel and

unsparing incidents of the Civil War. The driving and herding of women and children from their burning homes, the destruction of barns, fences, stacks and fields of hay and grain, and the tramping and treading under foot of armed men and horses of almost every acre within the borders of the county, left it desolate, forbidding, a spectacle to wring tears from the eyes of the pitying, and agony from the hearts of those despoiled. Nothing like it had been seen since the expulsion of the "Mormons" from the same county, in 1833.

---

I had the pleasure, in the early part of this year [1902] to meet Hon. Leonidas M. Lawson, of New York City, formerly a resident of Clay County, Missouri. Mr. Lawson is a brother-in-law of General Doniphan, and, one night, in the beautiful University Club, a night I shall long remember, he recounted to me many parts of the story here related. He said that his father had told him in his youth of the inhumanity of the Missourians' treatment of the "Mormon" people, and then he told me of his own visit to General Doniphan, in 1863; of their riding over Jackson County together, and of the incidents related in the following letter, which I requested him to write. Mr. Lawson is a man standing high in his profession, a lawyer of great ability, an orator known in Missouri, New York, and London, a man of world-wide travel and information, whose observations upon affairs and men are of recognized weight and value in the cosmopolitan circle of his acquaintance. It was a pleasure to hear him, without prejudice for or against the "Mormons," narrate eloquently the circumstances which he has so briefly, but pointedly, set down in this communication:

"New York City, February 7, 1902.

"*Mr. Junius F. Wells, New York.*

"My Dear Sir:—Responding to your request for a statement concerning the devastation of Jackson County, Mo., permit me to say:

"I am preparing a biographical sketch of General Alexander W. Doniphan. It will be remembered that General Doniphan commanded the famous expedition, which during the Mexican War, marched from Fort Leavenworth to Santa Fe, and thence to Chihuahua, fighting en route the Battle of Bracito and the Battle of Sacramento; in this latter engagement his little army of 1000 Missourians was opposed by a Mexican army 4000 strong. In the biography occurs the following interesting passage:

"In the year 1863, I visited General A. W. Doniphan at his home in Jackson County, Mo. This was soon after the devastation of Jackson County, Mo., under what is known as "Order No. 11." This devastation was complete. Farms were everywhere destroyed, and the farm houses were burned. During this visit General Doniphan related the following historical facts and personal incidents:

" 'About the year 1831-2, the Mormons settled in Jackson County, Mo., under the leadership of Joseph Smith. The people of Jackson County became dissatisfied with their presence, and forced them to leave; and they crossed the Missouri River and settled in the counties of DeKalb, Caldwell, and Ray. They founded the town of Far West, and began to prepare the foundation of a Temple. It was here that the trouble arose which culminated in the expulsion of the Mormons from the State of Missouri, according to the command of Governor Lilburn W. Boggs. This was known in Missouri annals as the Mormon War. There were many among those who obeyed the order of the Governor, in the State Militia, who believed that the movement against the Mormons was unjust and cruel, and that the excitement was kept up by those who coveted the homes, the barns and the fields of the Mormon people. The latter, during their residence in the State of Missouri, paid, in entry fees for the land they claimed, to the U. S. Government Land Office, more than $300,000.00, which for that period represented a tremendous interest. During their sojourn in Missouri the Mormons did not practice or teach polygamy, so that question did not enter into it.

" 'Following the early excitement, Joseph Smith was indicted for treason against the State of Missouri, and General Doniphan was one of the counsel employed to defend him, he having shown a friendly interest in Smith, whom he considered very badly treated. Joseph Smith was placed in prison in Liberty, Missouri, to await his trial. This place was the residence of General Doniphan. His partner in the practice of law was James H. Baldwin.

" 'On one occasion General Doniphan caused the sheriff of the county to bring Joseph Smith from the prison to his law office, for the purpose of consultation about his defense. During Smith's

presence in the office, a resident of Jackson County, Missouri, came in for the purpose of paying a fee which was due by him to the firm of Doniphan and Baldwin, and offered in payment a tract of land in Jackson County.

"'Doniphan told him that his parner, Mr. Baldwin, was almost at the moment, but as soon as he had an opportunity he would consult him and decide about the matter. When the Jackson County man retired, Joseph Smith, who had overheard the conversation, addressed General Doniphan about as follows:

"'*Doniphan, I advise you not to take that Jackson County land in payment of the debt. God's wrath hangs over Jackson County. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields and farms and houses will be destroyed, and only the chimneys will be left to mark the desolation.*'

"General Doniphan said to me that the devastation of Jackson County forcibly reminded him of this remarkable prediction of the Mormon prophet.

"Yours sincerely,
"L. M. Lawson."

There is a prediction of the Prophet Joseph, not before put into print, and history has recorded its complete fulfillment.

As a remarkable evidence of its literal and exact fulfillment, I add the following self-explanatory and interesting letter from Judge A. Saxey, written in reply to a request for information upon the subject, and call attention to his use of the almost exact words of Joseph's prophecy, though so far as I know, he has not even heard that such a prediction was ever made:

"Spanish Fork, Utah, August 25, 1902."

"*Mr. Junius F. Wells, Salt Lake City, Utah,*

"Dear Sir:—Yours of August 22nd received. I hardly know how to write in a letter concerning the subject you inquire about. However, I will give you a little of what I know, and if you can use it, all right.

"I enlisted in a Kansas regiment in 1861. During the winter of 1861 and '62, my regiment was stationed at Kansas City, and we were around in Jackson County a great deal during the winter. Quantrill was operating in that locality, and we were trying to

catch him. At one time, we surrounded Independence, and arrested everyone in the town. I can testify that Jackson County contained more contemptible, mean, devilish rebels than any I came across in an experience of four years. I had quite a talk with a man I arrested who lived on the Blue River, and who was there when the Saints were driven out, but that, I suppose, would be somewhat foreign to your inquiry.

"In the spring of 1862, my regiment went south, and it was during that time that "Order No. 11" was issued, but I was back there again in 1864, during the Price raid, and saw the condition of the country. The duty of executing the order was committed to Col. W. R. Penick's regiment, and there is no doubt but that he carried it into effect, from the howl the Copperhead papers made at the time. I went down the Blue River. We found houses, barns, outbuildings, nearly all burned down, and nothing left standing but the chimneys, which had, according to the fashion of the time, been built on the outside of the buildings. I remember very well that the county looked a veritable desolation.

"I do not know that what I have written will do you any good, if it will, you are welcome. Of course, I could tell a great deal more than I can write in a letter.

"Respectfully,

"A. Saxey."

## Conclusion

Was Joseph Smith a Prophet of God? Did he foretell things "beyond the power of human sagacity to discern or to calculate?" Has the "gift" of prophecy been exercised by the Priesthood in this dispensation as it was in former gospel dispensations? Precisely. The opening events of this dispensation were linked with prophecies to the effect that Joseph Smith's name should be evilly spoken of in all the world. An obscure boy is projected upon the screen of the world's great, unending drama; his cause thrives upon opposition and persecution; his martyrdom glorifies his mission, and after the lapse of a century his name is "had for good and evil among all nations." He is told that the "Lord is about to perform a marvelous work and a wonder." His followers are driven from county to county, and from state to state, and finally from the national confines. They establish an abiding place of their own in a land far from the haunts of men. The currents of human enterprise follow them. Conflict again arises; they are opposed; they are hated; they are persecuted and imprisoned; they are disfranchised; they are escheated of their property; they are unchurched. The storm subsides; yielding with honor is followed by reconcilement; peace and amity prevail; good will and golden friendships obtain; wrongs are adjusted; restitutions are made; forbearance and charity pave the way to brotherhood and growth and power come to them. Their sacrifices are compensated; their hopes are realized; their motives are understood and the thing called "Mormonism" *succeeds.* It succeeds socially industrially, intellectually, and, above all, spiritually. "Mormonism" is a success.

The prophecies considered in this little volume have been fulfilled. Their authorship is established; their genuineness cannot be questioned. These "Mormon" teachers, preachers, writers and historians have told the truth. And now, after the unfoldments of a century, the divine purposes have come to open view so that all who will may see the words of God verified. The historian Bancroft, in 1891, said: "The Church records are truthful and reliable." In the publication of their records the Latter-day Saints have displayed their sublime faith and fearlessness. They have nothing to conceal, but everything to give. Such are the characteristics of *honesty*. And what a bounteous harvest has the century brought forth as vindication of their faith in the Almighty who has been their shield and source of light. That He and they might stand justified before the world, behold their prophet's words fulfilled though ambitious men are brought to the dust in humiliation and ruin; empires rise where desolation reigned; nations are bathed in blood, and a world mourns and groans under the burden of its woes; nations irresistibly pursue the course pointed out for them by the finger of God; ancient and dread powers are broken down and abased; the haughty and the proud are brought low that the oppressed and down-trodden might be let free and become exalted. These great and overpowering events have transpired, contrary to the judgment of men, but in fulfillment of God's never-failing word. So that the first century of "Mormonism," pregnant with mighty events as no other century has been, proclaims as with the voice of thunder and war, as with the pall of scourge and pestilence, as with the hum and music of happy nations thriving in prosperity, and as with the majesty of a great spiritual triumph, JOSEPH SMITH A PROPHET OF GOD.

# APPENDIX

## Prayer of Orson Hyde on the Mount of Olives

The following is copied from the *Millennial Star*, Vol. 19, 1856, Liverpool. It is a part of a letter addressed to Parley P. Pratt, in England, and was written by Orson Hyde, November 22, 1841, at Alexandria:

"On Sunday morning, October 24 a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Kedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever:

"O, thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules the heavens above, and controls the destinies of men on the earth, wilt thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land, where the Sun of Righteousness set in blood, and thine Anointed One expired.

"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart

to choose the good; give him fortitude to bear up under all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

"Now, O Lord! Thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah's scattered remnants, according to the prediction of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. Everlasting thanks be ascribed unto thee, O Father, Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured

forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water the thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful *when possessed by its rightful heirs;* let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart and give them a heart of flesh, and may the Sun of thy favor dispel the mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. *Do thou also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye toward this place, and with a desire to see thy righteous purposes executed in relation thereto.* Let them know that it is thy good pleasure to restore the kingdom

unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David to be their king.

"*Let that nation or that people who shall take an active part in the behalf of Abraham's children, and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel over-shadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word: 'Yea, those nations shall be utterly wasted.'*[1]

"Though thy servant is far from his home, and from the land bedewed with his earliest tears, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet, ah! do thou richly endow us with an inheritance where moth and rust do not corrupt, and where theives do not break through and steal.

"The hands that have fed, clothed, or shown favor unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom

[1]See Isaiah, 6th chapter.

We cannot let this paragraph pass without making the observation which recent events in the Holy Land cause to arise in our mind. Compare the relative condition of Great Britain and that of Germany and Turkey at the termination of the World War. Also bear in mind the hostility of the two latter kingdoms with respect to the restoration of Palestine to the descendants of David, and in striking contrast witness the friendship before, and particularly since, exhibited by the British with respect to the "raising up of Jerusalem" for the benefit of the Jews.

let them have an inheritance when thou shalt come to be glorified in this society.

"Do thou look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be passed by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his store-house be filled with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make the ruler over many.'

"O my Father in heaven! I now ask thee in the name of Jesus to remember Zion with all her stakes, and with all her assemblies. She has been greviously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said, 'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation. Let light and knowledge march forth through

the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the bridegroom.

"Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by them for thou knowest the obstacles which they have to encounter, the temptations to which they are exposed, and the privations which they must suffer. Give us, [the Twelve] therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his Gospel, to finish with fidedlity and honor the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honor we will ascribe unto God and the lamb forever and forever. Amen."

LIBRARY OF CONGRESS
0 021 064 299 7